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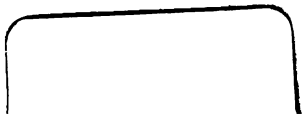
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HOLY PICTVRES

of the mysticall Figures of the most holy Sacrifice and Sacrament of the

EVCHARIST:

Set forth in French

by

LEWIS RICHOME,
Prouinciall of the Societie
of JESVS,

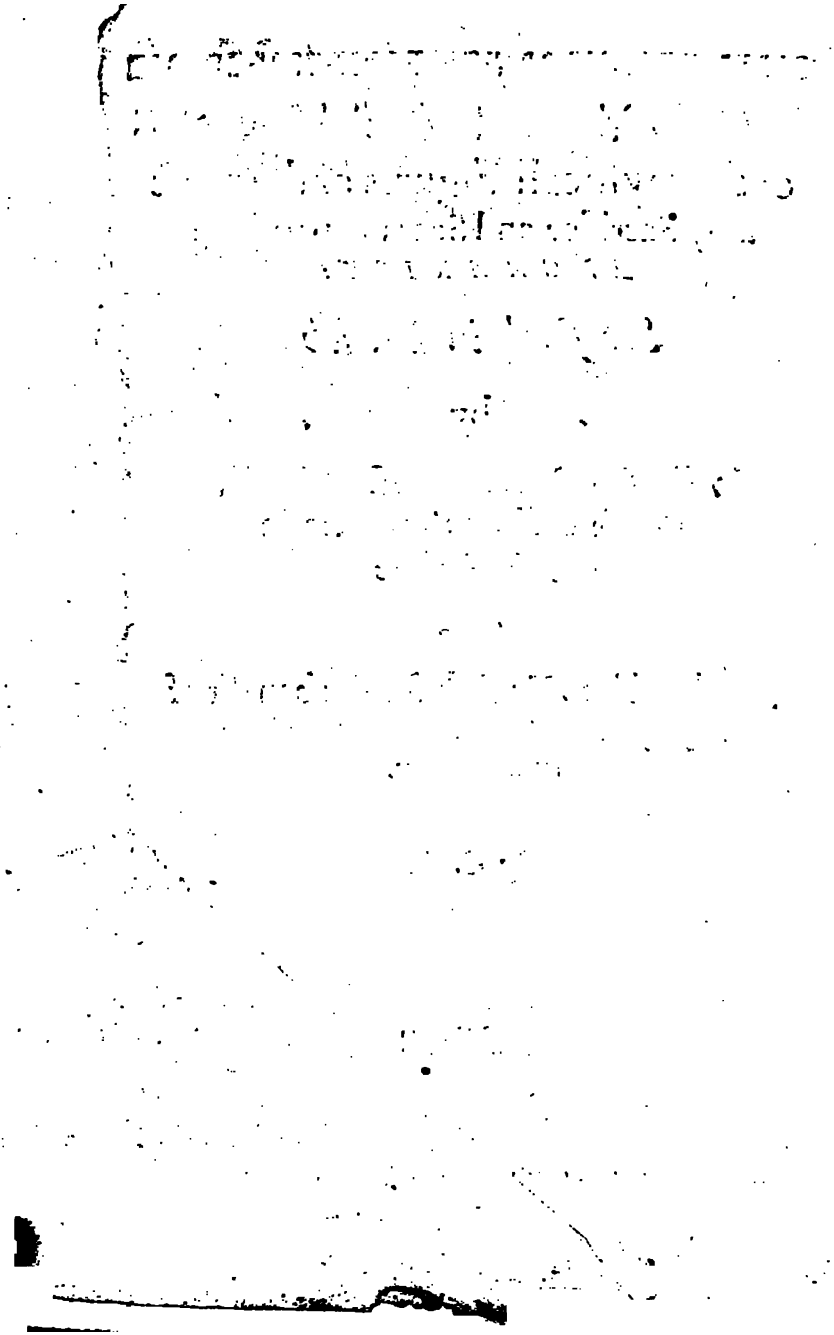
AND

Translated into English for the benefit of *those of that Nation, aswell Protestants as Catholikes.*

By C. A.

Printed with Licence.

138. i. 288.



THE TRANSLATORS PREFACE TO THE READER.

GOOD Reader, I preſent vnto thy view the Embleame of thy temporall life, Tranſlation, (*nihil enim noui ſub ſole*) & a ſoueraigne preſeruatiue of thy ſpirituall life, which is holy meditation, the indigeſted crudities of theſe times, occaſioned by rawe ſtudy and ſuperficiall prayer, ſend vp ſuch groſſe fumes into the head, and breede ſuch wayward ſpirits in the heart, as in matters of Religion, doe make the greater ſort, euen at mans eſtate, to *thinke as a childe*, to *ſpeake as a childe*, with no leſſe ignorance then contention. A ſtrange preuarication, that the childrens game in jeſt, ſhould prooue good earneſt amongſt men. *Cock ſodden halfe eaten*: ſurely the moſt, that know any thing, doe liue vpon the ſwimme, and thinke the firſt ſeething of the pot to be ſufficient, wanting the maturity of deeper meditation. Sweet Ieſu, how is thy net rent, and great fiſhes ſlip out, for want of due conſideration? How many diuiſions, and ſubdiuiſions doth thy ſeamleſſe coate endure? Indeed, in earthly things, variety is cauſe of pleaſure, but in caſe of Religion, variety is the mother of nullity, a poſition no whit paradoxall, being grounded vpon a principle of ſecular policie it ſelfe, confirmed euen by the God of wiſdome, ſaying, That *a Kingdome diuided againſt it ſelfe* (there is variety) *cannot ſtand*, there is the nullity. The *Lutheran*, the *Caluiniſt*, the *Puritane*, the *Browniſt*, and *Anabaptiſt*, make the Diuels *Sett of fiue Parts*, conſiſting of diſcords; who alwayes running Diuiſion in a wrong key vpon the plain ſong of Scripture, doe marre the ſoule, which God made a harmony; yea all the muſick too in the Church of God; and whi[illegible]

worſt of all, neuer reſt ſo little as a briefe, no nor yet are like in haſte, for any order I ſee taken, to coniure downe theſe ſpirits, which make the Church become monſtrous, and to be monſtrouſly predicated of, that it ſhould be compoſed of incompatible contradictions. Theſe are much like ſo many race-Poaſts, that ſteppe before each other a mile in madneſſe (for that is diſtraction) and he that runs the courſe ouer, is ſure to ouer-runne the Conſtable; and is ſure to runne his ſight out, though not out of ſight; which euery pious minde, and ſtudious of the Churches weale, cannot but hartily wiſh might ſoone betide them.

But now behold again; although in reſpect of the dreadfull and diſaſterous iſſue of theſe wicked deſignes, I pitie theſe men more, then they doe themſelues: yet I ſhame to ſee the ground, and firſt originall of this intoxication. And what? haue they neither hearts, nor fore-heads for themſelues? not a *Ianus* amongſt them to looke behinde, and before, whence and whither? good God, that neither pitie, nor ſhame, is able to ſtrike one notch into their whirling heads, to ſtop thoſe exentrick motions of a brain-ſick giddineſſe, whoſe puniſhment condigne, and ſutable to the ſinne, muſt be a whirle-pit. But I haue almoſt forgotten my ſelfe, being rapt beyond meaſure, when I ſeriouſly meditate vpon thoſe woful aberrations. The thing, I would vtter, is this. Aske a Sectary (Puritane, Browniſt, or other) the ground of his opinion, and he laies you downe a Bible, and many words makes he of the Word, which he will be tryed by, though for the ſenſe therof, in concluſion, it muſt be tried by him, and he vntutored, ſlaue to his owne ſhallow-weenings, will bee hammering out ſome improper word, of his owne proper forge, and appropriate it to that moſt ſacred Word it ſelfe; and then preſently preuent preuention, by curſing his Aduerſary, that ſhall adde, or diminiſh from it. This, oh this is it, that makes me bluſh, for [illegible] impudencie, laugh at their folly and grieue at the in[illegible]done to thoſe heauen-inſpired Oracles, yea that bleſ-

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fed Spirit of God himſelfe, by thoſe fanaticall enthuſiaſmes.

I could ſpeake vpon mine owne experience very much in diſcouery of this folly and impiety, (and to diſcouer it, is to refute it): but I may not exceed the limits of an Epiſtle, and future occaſion may offer it ſelfe for more ample diſcourſe herein. For the preſent, I hartily deſire thee (good courteous and Chriſtian Reader) to learne truely, and exactly, what that Scripture meaneth, by teſtifying of it ſelfe, That *no ſcripture is of any priuate interpretation*. Next, to that rule put this example, ſet before the eyes of thine imagination, the ſects aboue mentioned, with all the petty rioters, calued out of them; and (if thou canſt haue patience to endure the while) ſuppoſe alſo the holy Scriptures laid in common before them, then let them demand each of other, from the firſt to the laſt, and reciprocally, what infallible aſſurance and warrant they haue, to builde their particular opinions, different amongſt themſelues, &c. impugned by the demander, vpon ſuch and ſuch places of ſacred Writ, as they pretend; and it is not to bee vttered, what a ſpirit of contradiction thou ſhalt ſoone diſcerne in them vpon ſtrict examination, and yet what a ſpirit of ſlumber too, that all this while they cānot ſee it thēſelues.

But to leaue thoſe out-flying hunters, which the Church (if it were ſo well manned, as to top them) ſhould whip in at the firſt breaking out, or whippe out at laſt for euer comming in againe. It is now high time to turne my ſpeech to thee, good Chriſtian, that with true humility, & vnfained ſincerity ſeekeſt the plain way to heauen, & thy ſoules happineſſe. To render thee a general account of this particular deſigne, vnderſtād, that this Treatiſe is choſen by me, amongſt many other, for that it ſomething concernes that point of the warrant of holy Scripture, before touched, as being founded thereupon, and ſeconded alſo by the interpretation of the Doctors in the firſter age of the new Teſtamēts Church. Beſides, the moſt of thoſe places alledged (and there be 14. of them in all) are ſo profound in ſenſe

ſo pleaſant in the finding, ſo correſpondent in the Type, ſo reuerend in the Myſtery, ſo euery way abſolute, as (ſetting all controuerſies aſide, with the which I will not medle) I profeſſe I could not hold off my hands from tranſlating, though it were for my owne priuate vſe, onely to keepe me both from idleneſſe, and from employments of inferiour condition. And after peeruing that, whereas I intended to make the Tranſlation onely leſſe priuate, ſome were inſtantly endeauouring to make it altogether publike; for the worthy reſpect I muſt euer beare to the firſt mouer hereunto, and the generall good of my owne Country, in the encreaſe of piety and true deuotion; I was ſooner yeelding hereunto, as being not a little glad, that my poore labours ſhould euer proue to be accounted worthy of the Churches acceptance. Now my greateſt feare is, leſt I haue done the Author himſelfe ſome wrong through the tenuity of my skill. I muſt confeſſe, I haue not been apprentiſe to this trade of tranſlating, nor did I euer breath that ſtranger ayre of *France*; what I haue got herein, is by my trauailes at home. Beſides, thoſe that are wel practiſed in this courſe, will yeeld me that the elegancy of ſpeech, vſed by the compoſer, is by difference of language much abated in the tranſlation, be it neuer ſo exact; yet my hope is, I haue giuen your the ſame man ſtill, though in an Engliſh habite; and though the manner of the ſtile be changed, yet the matter of the book is the ſame it was. Thou haſt heere my feares, and my hopes, take my prayers alſo with thee (good Reader) in ſteade of a bleſſing vpon thy peruſall hereof, and if it like thee, giue me thine againe in change, for further illumination: it is all I craue of thee for my paines; thou ſhouldeſt not deny theſe prayers to thine enemy, though hee ſhould ſcorne them, ſure thou canſt not, but giue them thy friend, that begs them, and deſires to reſt

Thy ſeruant in Ieſus Chriſt,

C. A.

A BRIEFE EX-
TRACT OVT OF THE AVTHORS Epiſtle Dedicatory to the Queene of FRANCE.

THE French Author in his Epiſtle Dedicatory, to the moſt Chriſtian Queene of France, ſetteth downe an inſtruction for the more profitable vſe of theſe holy Pictures, which I thought good to impart vnto thee (gentle Reader) the inſtruction is this. Before thou preſent thy ſelfe to the Royall Table of the Sonne of God, caſt the eyes of thy vnderſtanding vpon one of theſe Pictures, as firſt vpon the Tree of life, meditating vpon the nature, qualities, and vertue thereof, according as they are ſet downe in that Picture: another time vpon the Sacrifice of Abel, *vpon the Paſchall Lambe, vpon Mannaſor ſome one of the reſt: the which Pictures, with their Expoſitions, will furniſh thee, with ample matter of ſpirituall meditation, by which thou ſhalt goe the better prepared to that great Feaſt, and after that thou haſt attentiuely runne ouer the draughts of the ancient Figure, thou mayeſt turne thy ſelfe to the conſideration of the truth of them, liuely expreſſed in our Sacrament, and ſhall enioy thereby the ſpirituall delights thereof, ſo much more profitably, by how much this contemplation ſhall haue made the eye of thy ſoule more quicke-ſighted and piercing, and thy heart more deſirous of that heauenly food. After this manner theſe Pictures ſhall ſerue, as it were a peece of Tapeſtry, in beholding wherof, thy vnderſtanding may take a heauenly repaſt; they ſhall ſerue alſo as an ornament, and holy preparation of the ſoule, for the more worthy receiuing of that heauenly food, and together therewith a refection of all the moſt goodly, and worthy vertues, which adorne a Chriſtian ſoule. For this Sacrament containeth not onely the grace of God, as*

ather Sacraments doe, but euen the Author of Grace himſelfe, our Sauiour Ieſus Chriſt, attended vpon with the magnificence of all his rich treaſury. In this Sacrament euery deuout ſoule ſhall receiue light for her faith, force and ſtrength for her hope, and a continuall fier, wherewith to enflame her charity, ſeeing that it is a glittering myſtery of the wonders of God, a liuely Image of our future happineſſe, and felicity, and a nuptiall feaſt of heauenly loue; ſhee ſhall there learne humility, the foundation of Chriſtian vertue, beholding with the eyes of faith, the King of Kings there preſent, and yet nouertheleſſe, clothed exteriorly with a baſe garment of the vulgar accidents of two ſenſible creatures, Bread and Wine, condeſcending therein mercifully, with ſome abaſement of his Maieſty, the more familiarly to communicate himſelfe to his creatures infirmitie, and neceſſity. The Chriſtian ſoule may there practiſe religious piety towards God, adoring Soueraigne Maieſty, in the preſence of his holy humanity, vnited thereunto. To conclude, ſhee may there take a neceſſary viaticum, during her pilgrimage in this mortality, of all ſpirituall and eternall riches, the encreaſe of which, ſhe is with all diligence to ſeeke, that ſhee may become the more great in the eyes of God, and men.

THE PRINTER
TO THE READER.

GEntle Reader: Whereas the Deſcriptions whereupon the ſeuerall parts of this work are framed, doeſuppoſe as thou wilt finde ſo many painted Tables of the matters themſelues deſcribed in them, to bee ſet, as it were, before thine eyes, which the Author himſelfe, in his French booke, thought good to ſupply with ſo many printed Pictures prefixed before them: I haue beene induced, by the aduice of others, to omit thoſe Pictures altogether, for the reaſons heere mentioned.

Firſt, becauſe hauing receiued order to procure them from the French Preſſe, I found the ſtamps ſo ouer-worne by meanes of a ſecond Edition, which came foorth at the ſame time, that I thought the Pictures not worth the buying.

Secondly, becauſe when they were firſt printed, though no doubt they were done with great arte: yet were they ſo defectiue, not onely for want of colour, but alſo in reſpect of the worke it ſelfe, that the Printer was faine to excuſe them in a Note to the Reader, remitting him thereby, for the better vnderſtanding of thoſe ſtories preſented in them, to the Authors Deſcriptions of thoſe Painted Tables, which he faineth to haue before the eyes of his Readers. Whereby it appeareth, that the printed Pictures came farre ſhort of the Authors Deſcriptions: and therefore ſerued to little purpoſe, not being able to expreſſe very many of thoſe things, which the Author deſcribeth, as contained in them.

Thirdly, becauſe the deſcriptions themſelues, are ſo glorious, ſo liuely, and ſo compleate, as there is no need

of the Pictures; which therefore, though eaſily perceiued to be miſſing, can no way be thought wanting by any iudicious Reader: eſpecially conſidering, that ſuch deſcriptions are made to ſupply the want of thoſe Painted Tables which they deſcribe; as Pictures againe were inuented to ſupply the office of Deſcriptions. The Painted Table being nothing elſe but a viſible report, or a certaine kind of ſpeech to the eye of the beholder: as the Deſcription thereof againe is fitly tearmed by our Author in his Prologue, a certaine Picture deuiſed for the eare of the Reader. The Orator or Poet, no leſſe then the Painter, endeauouring to beget with pleaſure and delight, a liuely conceit of thoſe things in vs, which their Deſcriptions and Pictures doe ſet before vs. Wherefore, if eyther of them be excellent, there is no need of the other: and to ioyne a Picture to the Deſcription of a Picture, is in a ſort to diſgrace them both, and to ſhew in effect, that they are both defectiue. And I doubt not, that *Philoſtratus* himſelfe, whom our Author was content to imitate, would haue taken it very ill at his hands, who for the better conceiuing of his Deſcriptions, ſhould haue thought it neceſſary to haue had thoſe Pictures added, which he deſcribeth as preſent before the eyes of his Reader.

For theſe reaſons therefore, if it were not the beſt, I hope thou wilt not iudge it to be much amiſſe, that I haue altogether omitted thoſe Printed Tables, being in truth no leſſe defectiue then ſuperfluous, in reſpect of their excellent Deſcriptions, which of the two are farre the better Pictures.

That which doth more concerne me, is to excuſe ſome faults of mine owne, which haue eſcaped mee heere and there, in the Printing of this notable Worke, the Copie which was ſent mee being very foule; and hauing no body by mee that could correct mee. All that I can doe at this preſent in ſatisfaction thereof, is onely to make a particular confeſſion, or recantation of them; which you

ſhall

ſhall finde in the latter end of this Booke, ſet downe in ſuch manner, as thou mayeſt eaſily reforme them in thy reading: for the number of the page and line where the error is, being noted there, will eaſily ſhew thee how to mend it. And ſo deſiring Almighty God to pardon alſo thoſe ſecret faults of thine, with the reſt of mine, which I feare are farre the greater. I bid thee hartily fare-well.

THE LICENCE FOR THE PRINT, which goeth before the French Copie.

VVEE *Doctors of Diuinity in* Paris *doe ſubſcribe, certifying that we haue read all this preſent Booke, entituled* Holy Pictures, *&c. Compoſed by the Reuerend Father* LEVVIS RICHOME, *of the Society of the name of Ieſus; and not hauing found any thing herein contrary to the Catholike, Apoſtolike and Romane Faith, nor to good manners; but many excellent things, excellently deducēd, and moſt learnedly explained with a ſingular tranſparantneſſe, touching the high myſteries of the holy Euchariſt: therefore wee haue iudged it moſt worthy to come to light, as much for the reducing of wanderers, as for the edifying and conſolation of all true Catholikes. Done at* Sorborne *this* 17. *of* March. 1601.

Ph. De Gamaches

I. Mulet.

HOLY PICTVRES

OF THE MYSTICALL FIGVRES APpertaining to the moſt excellent Sacrament and *Sacrifice of the Euchariſt.*

THE AVTHORS PREFACE OF PICTVRES *IN GENERALL.*

What a Picture is, and how many kindes of Pictures there are.

THe Sacrament and Sacrifice of the Euchariſt, is a worke of God ſo high and ſo great, that no tongue of man or of Angels can ſufficiently ſpeake, or worthily diſcourſe thereof; wee haue ſaid ſome thing in the foure bookes of the holy Maſſe, confuting errour, and confirming the Catholike Faith; we addreſſe now this Treatiſe without mingling of Controuerſies, to the honor of this myſterie, confirmation of our faith concerning the ſame, and in fauour of thoſe who haue not had the leaſure to reade the former worke; wee take for the ſubiect of our diſcourſe, the moſt notable Figures of this myſtery, drawn from the booke of God, which for this occaſion we haue intituled *Sacred Pictures*, which ſetting before our eyes the holy Images and propheticall Figures of the myſterie that we adore. Such as haue ſeene the truth in armour of proofe, laying about her in the field of diſpute, will alſo take pleaſure to ſee her ſit heere triumphant in her roabes of peace: thoſe which haue not ſeene her in the field, ſhall haue occaſion to confirme themſelues without noyſe of warre, and without contention, in the beleefe of the Church of God. The inſcri on of this worke.

e ſubiect of i Preface.

For Prologue of all this worke, we ought briefly to declare what a *Picture* is, how we take it heere, and of how many ſorts there be. Moreouer, why God would that in the Law of Nature, and of *Moſes*, there ſhould bee ſet downe ſo liuely Figures of the myſteries appertaining to the Law of Grace.

By the firſt declaration we ſhall haue a generall knowledge of thoſe *Pictures*, which hereafter ſhall bee decyphered to vs more particularly. By the ſecond wee ſhall vnderſtand, that God hath moſt wiſely vſed this faſhion to teach vs his Law, as well for the manifeſtation of his glorie, as alſo for the profit of his children, which are the two feete or Baſes, whereon our *Figures* or *Pictures* are erected.

turall Fi- es.

Firſt then we are to note, that a *Picture* or *Figure*, if we take it naturally, doth according to the name ſignifie nothing elſe, but the exterior forme of ſome body. So as the outward forme, the lineaments, and the proportion of the parts of a Plant, of a Beaſt, or a Man, is a figure of each of theſe; but a naturall figure, of which we ſpeake not heere,

ificiall Fi- es.

this ſubiect appertaining to the Naturaliſts. Wherefore according to our ſenſe and meaning heere, it is a thing made or framed to repreſent and ſignifie another thing; and this is an artificiall Figure, otherwiſe called a *Picture*,

mbe Pi- res.

of which we finde three ſorts. The firſt is that, which to our eyes repreſenteth by lineaments and colours ſome things without words, called for this cauſe by the Ancients, *Dumbe Pictures*: ſuch are the Images as well of imboſted worke, as of painted fables. Such was the Serpent

n.21. the erub. *eg.6.29.*

of Braſſe, caſt in mettall, by *Moſes*; the Cherubims, the Palme-trees, and the other Images portraited in the Temple of *Salomon*; alſo the Pictures of the Seaſons of the yeere, of Vices, of Vertues, and other fained peeces repreſented by the Cheeſell in caruing, or by the Penſell vpon a plaine boord. Of this ſort alſo are the Viſions framed in our Imagination; for though theſe be in ſome ſort ſpiritu-

all:

all: yet notwithstanding in the likenes of corporal obiects, so they are represented to the sight of our inward sense.

The second sort of *Pictures* serues for the eare, and for that qualitie we may call them *Speaking Pictures*; such are the descriptions or fictions which the Poets or Historians make in words of a Tree, of a Riuer, of a liuing Creature, of a Tempest, of a Vertue, of a Vice, or of other imaginarie things. This sort containes also the declarations which are made to explane some artificial figures either present, or fained as present. Such are the discourses of *Philostratus*, for in them there is neither colour nor painting, but the bare word which faines the Images and Figures, and deciphers the phantasies of the Author, as hauing the Pictures before his eyes. Speaking Pictures.

The third sort of figures are any things or actions instituted to represent other mysteries. And if the mysterie be ciuill or prophane, the Figure is ciuill or prophane; as was the *Hieroglyphes* of the old *Ægyptians*, consisting in certaine figures of beasts, or of instruments, put for to signifie some hidden thing; as a Crocodile was the figure of a Traytor; the Eagle the figure of the soule. But if it be a mystery of Religion, it is an holy figure. So Manna was an holy Picture, not in regard of colours or of words; but of signification; so Circumcision was an action signifying and figuring Baptisme. This kinde of Figure is otherwise called an Allegorie, that is to say, a mysticall Picture, containing in it selfe a spirituall sense, knowne to spirituall people, and hid to the rude. This last sort makes the fundamentall subiect of our holy Tables or Pictures of the *Eucharist*. For our principall end is to explane the things, and the remarkable actions instituted in the Law of Nature, and of *Moses*, to signifie the Sacrifice and Sacrament of the body of our Sauiour. Notwithstanding in displaying the volume of these figures, we haue serued our selues of the other two kindes of Pictures; that is to say, of the *Dumbe Picture* in the printed figures themselues; and of the *Speaking* Allegoric mysticall I ctures,

king Picture, in our deſcriptions or declarations of them. We haue alſo made many excurſions in recommendation of Vertue, and in deteſtation of Vice, for the inſtitution of manners; and often encited the Reader to the contemplation and loue of the celeſtiall countrey; touching by this meanes the foure Cardinall Senſes, which commonly are found in the treaſures of the holy Scripture; the Literall or Hiſtoricall, which goeth the firſt; the Allegoricall or Figuratiue, which is the ſpirit of the Literall; the Tropologicall or Morall, which formes the manners, and the Anagogicall, which ſhewes the triumphant Church: the Literall is the foundation of the other three; the Allegorical is the myſticall ſignification of the Literall; the Tropologicall, is the fruit of the one and of the other; and the Anagogicall is the end of them all. And in this faſhion haue wee comprehended foure ſorts of Expoſitions, and three ſorts of Pictures, to teach with fruit and pleaſure the moſt great myſtery of our Religion: for if there be no other better nor profitable Methods, then theſe foure: and if there bee nothing more delightfull then a picture, nor which makes a thing glide more ſweetly within the ſoule then a picture: nor which more profoundly engraues it in the memorie: nor more effectually calls foorth the will to loue or hate any obiect, good or euill, which to it ſhall be propoſed: I ſee not in what manner one can more profitably, liuely, and delitiouſly teach the vertues, the fruits, and the delicateneſſe of this diuine and holy meate, of the body of the Sonne of God, then with the aboue named Expoſitions, and with this triple picture of the penſell of the Word and of the ſignification.

Foure Senſes of Scripture.
S. Thom. 1. part. q. 1. ar. 10 ex. S. Greg. lib. 20. mor. cap. 1.
The Literall.
The Allegoricall.
The Morall.
The Anagogicall.

To all Chriſtian Writers.

If my labour in this excellent matter, (truely Chriſtian, and worthy of the attention of all honorable men) bring any profit or luſter to our faith, or to the publike weale, as I deſire with all my heart it ſhould: all the praiſe be to God, which hath furniſhed me with ſpirit and body, inke and paper, to write thereof. And if by the example of theſe

theſe Pictures any men of good ſpirit take occaſion to vſe the like method, in diſcourſing pleaſantly on ſome worthy ſubiect, to teach with honeſt recreatiõ & profit, the means to follow Vertue, and flye Vice; I ſhall receiue my part thereby of ſingular contentment and ſolace, and they their recompence of honor and glory, from the hand of him, which neuer leaues any good worke done for his name without reward; nor any ill committed againſt his Lawes, without puniſhment.

Truely (to ſay this by the way) it is a miſery as worthy of compaſſion as ſhame, that ſo many Poets and Orators amongſt Chriſtians, and namely heere in *France*, Employ the goodneſſe and fruitfulneſſe of their ſpirits, to write tales and fables, of Loue, and other things, either vnprofitable or pernitious, and who like to Spiders (that draw out their owne bowels in making copwebs to catch Flies) doe occupie themſelues in ſuch vanities, letting paſſe a thouſand faire ſubiects, vpon which they might with eternall praiſe, both learnedly and eloquently write. It is a great ſhame to the name of Chriſtians, to ſee a Pagan *Pindarus*, an *Euripides*, a *Virgil*, an *Appelles*, a *Philoſtratus*, and other like prophane Authors, trauaile ſo carefully to ſet foorth, ſing, paint, and repreſent their Captains, their Acts, their Gods, their Vices, and their Vanities, for the glory of their ſuperſtition: and that many Chriſtians know not how to chooſe, neither matter nor maner agreeing to their name, for to write Chriſtianly to the praiſe of the true God, or to the honor and illuſtration of their onely true Religion. A thing yet farre more vnworthy, and yet moſt deplorable it is, to ſee others temper their penſel and their pen in the ſinke and puddle of prophane things, to repreſent Pictures of abomination and ſcandall, and to write and paint foorth ſuch fooleries, and vilonies as they doe, more prophanely, then the prophaneſt themſelues, without care of loſing their ſoules; ſo they may gaine ſome brute of reputation amongſt the lighter ſort. And what- Pictures of ſcandall.

lamentable folly is it to purchaſe at ſo deare a rate the ſmoake of vanitie? to incurre ignominy and eternall paine, only to haue their names ſwimme in the mouthes and eſtimation of fooles, for cunning Artizans of folly. But let vs come to the ſecond point of our introduction, and declare wherefore God hath of old vſed ſuch Figures going before the Law of Grace.

THE CAVSES, VSES, AND EFFECTS of Pictures and Figures in holy *Scripture.*

IT remaines yet to declare according to our power, wherefore the Diuine prouidence would vſe fore-going Figures in the Law of Nature and *Moſes*, before that hee ſent his Son, to eſtabliſh his owne Law in his proper Perſon. Whereof we giue this reaſon in generall, that it was to declare that he is God; and for the more profitable inſtruction of his creature in this point. And thus we prooue what we haue ſaid. It is the familiar manner of Gods proceeding, to perfect his admirable workes vpon little principles and ſmal beginnings; therby to make it appeare that he is God in little things, as well as in great, and no leſſe in the firſt beginning and going forward, then in the end and concluſion of his worke.

od workes little prin- les.

In creating the world, he began it of nothing, and in the gouernment thereof hee continueth the propagation of his creatures, by meanes of their ſeede, which in a manner is alſo no thing. For, which is worthy of admiration, this little ſeede containes in its littleneſſe, all that which is to be borne out of it afterwards. This Method of God is very fit to manifeſt clearely his wiſedome, power, and bountie; and very proper, ſweetely to make himſelfe knowne vnto man, according to his capacitie. Who ſees a faire great Palme-tree well branched, thicke of boughes,

and

and loaden with Palmes; hath hee not, wherefore to admire the Creator in this creature? but hee who ſhall contemplate the little ſtone, from whence all this come forth, the roote, the body, the branches, the leaues, and the fruit of this tree; will magnifie on the one ſide his diuine wiſdome, which ſecretly proceeding from ſuch a beginning, to ſuch an end, from ſuch imperfection, to ſuch perfection, teacheth properly the greatneſſe of it ſelfe, by the oppoſition to the littleneſſe, whereon it wrought: and on the otherſide, he will no leſſe admire his infinite vertue, which of ſo little a ſprout could produce ſuch a goodly tree, then praiſe his bountie, which in fine hath made a Preſent of all this for the vſe of man. Their beginning and e

This manner of proceeding is as cleare as meruailous in all the parts of this vniuerſall world: but thriſe illuſtrious, and thriſe admirable it is in that Monarchie, which God the Sonne hath eſtabliſhed in the rule of his Church; whereof the foundations haue been meruailous in the Law of Nature; the progreſſe yet more meruailous vnder the Law of the Iewes, but the accompliſhment made in the Law of Grace, ſurpaſſeth all admiration. The foundations in the Law of Nature, and the progreſſe in that of *Moſes*, are meruailous, becauſe that in their littleneſſe they containe the modell and the figure of the greatneſſe of our Sauiours Law: and in this Law of our Sauiour, the accompliſhment is infinitely more admirable, becauſe it containeth the perfection of all that, which of old was conceiued and figured in the other Lawes that went before it. And this is it which the Scripture ſets before vs ſo often, as a cleare demonſtration of the Maieſty, and greatneſſe of our Creator. Saint *Paul* writeth, that all things chanced in Figure to the Iewes, that is to ſay, that the old Law was a Picture of the new; and our Sauiour proteſteth often, that he will accompliſh the Law, euen to a little iot, meaning that the Law of Grace was a moſt abſolute accompliſhment of the other Lawes before it. *1.Cor.10.* One iot. *Matth.5.18.*

Now

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nſ. lfe God
the refe-
nce of things
ſt, to things
eſent.
ay 41.23.

Now then, if in any other worke of his; Almightie God moſt diuinely hath made himſelf appeare to be God, he hath in this connection and reference of things paſt, to things to come, ſo farre diſtant one from the other. In the firſt place, foretelling that which was to enſue, hee hath ſhewed to haue preſent before his eyes, all things, were they paſſed, or to come; a ſigne of ſupreame dignitie. For without this knowledge, he could not haue ordained and foretold theſe ſo great, and ſo faire deſignes of ſo many myſteries, which were not to be effected till after the enſuing of many thouſand yeeres; neither haue pointed out the Lineaments of the Law of *Moſes* in the Law of Nature; and haue made in the Law of *Moſes*, a body of Figures, which repreſented the Law of the Meſſias, as we ſee he hath.

For the Circumciſion giuen to *Abraham*, the Red-ſea, the Deſert, the Manna, the Mountaine of Sina; in ſumme, all the Iudaicall Myſteries, were but ſo many Pictures containing in ſignification the truth of our Religion.

Cyril. de Adoratione.

Who then could know how to draw theſe ſo Diuine draughts from time to time, from ſeaſon to ſeaſon; except he which holds in his vnderſtanding, the knowledge and the face of times and ſeaſons, and of all things, paſſed, preſent, and to come? And who could make accord the paſt with the preſent, and the preſent with the paſt? Who

gainſt A-
ciſts.

is it can ioyne the figure to the body, and the body to the figure, the ſhaddow to the truth, and the truth to the ſhaddow? And with ſo faire, iuſt, and equall proportion, conſummate the worke from point to point, according to the firſt deſigne, except he which can all that he will?

As this manner of working by little beginnings and figures, ariſing to perfection, and to the truth it ſelfe, by meanes proportioned, both to the beginning, and to the ending, was conuenient to witneſſe the Maieſtie of God: ſo alſo it was neceſſary for to inſtruct the Iewes, when the Law was in her childe-hood, and meruailouſly proper to

perfect

perfect the Christians, when it came to the perfection of mans estate. These Iewes were rude, like yong children; and therefore their Law was a Schoole-master. God taught them by Figures; threatened them with the whip; promised them milke and hony; thus were they taught according to their capacitie, bridled with their owne bitt, and drawne by their owne cords, which were most agreeable with their owne dispositions. *Plato* saith that yong people ought to begin their Schoole with the Mathematikes, because it is a Science which teacheth them by things agreeable to their wits, by lines, by triangles, squares, rulers, figures, which enter sweetely into their spirits. The Iewes then being children, were to be taught Religion, by figures of Religion, as familiar Alphabets to their infancie; and such was the vsage of them amongst the Iewes; but with Christians it is farre otherwise. If the Iewes fed vpon Figures, by vvhich they vvere taught; as their Paschall Lambe, their Manna, their Sacrifices, their Offerings, and their other more remarkable signes, wherein if they were spirituall, they did contemplate the future truth of the Law of Grace; the Christians doe not so, but contrariwise they hold the truth it selfe present, and in it they contemplate the Figures past, without any more vsing of them after the manner of the Iewes. From which contemplation they draw to themselues many good vses. The first whereof is, That they admire this supreme wisdome of God, who hath from the beginning so vvell grounded the Kingdome of his Sonne, and conducted it to the perfection of the Law of Grace, from so little beginnings in appearance, and yet so great in signification; seeing hee hath so diuinely laid the liuely and last colours of the Law of Grace, vpon those shaddowes and lineaments which he had drawne before in the Lawes of olde. *Plato.*

The second is, that they admire the selfe-same wisdom, contemplating the faire report of the nevv and old Testament to one another, beholding each other, like the two

Concordances which vvere turned face to face before the [illegible] the one containing the true portraiture, the other the new truth; the one saying the Messias shall come, the other, the Messias is come,; the one the Messias shall endure the death of the Crosse, the other the Messias hath endured the death of the Crosse: the one the Messias shall institute an eternall Sacrament, and Sacrifice of his body, the other that hee hath instituted the eternall Sacrament and Sacrifice of his body, and so of other mysteries.

These two admirations bring vs three other fruits. First, they illustrate our faith; for when the mysteries which we beleeue are declared to vs by Figures and Prophecies giuen many ages agoe, our faith takes foundation and roote vpon the authoritie and certaintie of things past. And this is the reason why the Scripture (to plant this faith in the heart of the hearer) sendeth him so often to the Tables and Testimonies of the ancient Law. So our Sauiour going about to make a faithfull Christian of his secret Disciple, *Nicodemus*, illustrates the mystery of his Passion by the historie of the Serpent of Brasse, long before erected in the Desert, to be a Figure of his Passion; so insinuated he the victory of his Resurrection, by the shipwrack and comming forth of *Ionas* out of the Whales belly: so the Euangelists and the Apostles vse often the witnesse of the old Testament, to giue foote and credit to the faith they preached.

Secondly, the Figures confirme our hope, for seeing that which God hath so long before figured and foretold, is faithfully accomplished, wee are induced to hope that what is yet to come as the iudgement, the Reward the glory, the paine and the rest, shall be likewise accomplished with the same fidelitie.

Finally, they inflame our loue towards God, because this contemplation of the ancient Figures, reported to the present truth, maketh vs see the eternall charitie vvith vvhich God hath loued vs, preparing for vs by so long

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Preſcience, the Good which in the end he hath giuen vs; and ſtill promiſing vs more to come hereafter. And becauſe loue and benefits engender loue, here-hence it is, that if wee be not vnnaturall, wee encreaſe in our loue towards God by this meditation. Theſe are the cauſes, effects, and vſe of Figures. It remaines to enter into the Temple of God, there to ſee the holy Pictures of the Sacrament and Sacrifice of the body of his Sonne, drawne from the writings of his holy Teſtament, explained by his owne Word, and that according to the Doctrine of his Diuine Painters and Writers, the Interpreters of his Word; the dumbe Picture ſhall be for your eyes, the deſcription of them for your eares; and the expoſition of one and of the other, ſhall ſerue for your ſpirits or vnderſtandings. The firſt is of the earthly Paradiſe, and of the Tree of Life planted therein, ſet forth as you ſee in the Picture followving.

THE FIRST PICTVRE.

PARADISE AND THE TREE OF LIFE.

The Deſcription.

CHRISTIAN Beholders, you know that this admirable Chronicler, and diuine Coſmographer, *Moſes*, ſaid in the Hiſtory of the Creation, that God had in the beginning planted a Garden of pleaſure towards the Eaſt, in which he put the Man that he had formed. This is that faire and ſpacious Region that the Painter repreſents to you in this Table or Picture. It is high in ſeate, rich in goodneſſe, rare in beautie, gratious in habitation, and aboundant in all ſorts of delights. The earth in ſome quarters thereof is leuelled into a plaine champion field; and in other places raiſed vp in little harrowes or hilles, repleniſhed with plants and trees of excellent goodneſſe. In the place where it is higheſt, you may there marke a fountaine, which riſing in great bubbles, is formed into a Riuer, winding and watering all the Garden: towards the end whereof, it is diuided into foure heads, and maketh foure great flouds, running into diuers quarters of the earth. The firſt of which, is called *Phiſon*, caſting vpon the ſhoare her golden ſands, and many faire pretious ſtones, but no perſon gathered them vp, becauſe there was none as yet but *Adam* and *Eue* in the world; their children, you may imagine, will not loſe them for want of gathering. The ayre there is moſt pure and ſubtill: and therefore we ſee not any token of clouds or miſts, the Sun ſhining cleare and bright alwayes. As for the fire which is of elements the moſt ſupreame, it holds it ſelfe ſtill and quiet in its kingdome aboue the ayre; yet contributing, Gen. 2. 8.

notwithstanding, light and heate, with a sweete temperature, as it were, after the manner of a Torch lighted in heauen. This gay verdure wherewith the earth is still apparrelled, and these odoriferous flowers, which with a thousand florishing colours adorne the same; and wherewith those trees in like sort are all so trimly dressed, shew forth the Spring, in whose company the other Seasons make heere their quarters all together. And therefore Summer hath heere alreadie made yellow the Harueſt in this golden field, and ripened many fruits in those Meadowes and neighbour Orchards, which are readie for the gathering. As also Autumne shewes forth her goodly clusters of ripe Grapes in those little hilles, where *Noah* as yet had neuer planted Vineyard. And lastly, the Winter giues repose without any sharpnesse of colde; for it is mitigated partly by the light of the Sunne, which at al times casts his cleare beames vpon the Horizon of this diuine Region, without estranging it selfe very much towards the South; partly by the moyste warme breath of those windes, which blow sweetely from the South, to abate the coldnesse of this Pegising ayre. So that there is a perpetuall accord of all the foure Seasons, whereof the Spring-time holdeth the preheminence. This goodly wood of high trees and thick Cops about it, are full of little birds, which make the ayre resound with a thousand sorts of warblings; and aboue all the Nitinghall, incessantly, and in many quires make melodious musicke all the yeere long. But the Painter could not represent to the eare their sweete harmony, as hee represents to the eye the Birds; and in particular, that Birde, which men call the *Birde of Paradise*, hanging heere in this Palme-tree, little of body, with long feathers, all ouer adorned with beautifull colours; her head yellow, her neck enameled with a gay greene, her wings spotted with a tawny purple, and the rest of her body with a pale gold colour, Citizen of the skye, faire wits excellencie; and admirable in this, that shee is alwayes in the ayre, without

Saint *Basil. Hexam.*

ouer

euer touching the earth, for that ſhee hath no feete, and when ſhee will reſt her ſelfe, ſhee grapples about the trees, with two long feathers, made in faſhion of wyer threeds; like as it is repreſented heere. Theſe Lions, Elephants, Tygers, and other liuing creatures that you ſee in diuers places, are not cruell, nor furious, but gentle and obedient; and therefore *Eue* had not any feare of them, no more then *Adam* her husband, who walked neere them in coaſting theſe woods.

S. Baſ. Orat Parad. Aug. lib. 4. d Ciuit. Dei, c.

But that which is moſt exquiſite and admirable in this Garden, is the *Tree of Life*, or of *Liues*, according to the Hebrew word, planted in the middeſt of the others, ſo called, becauſe the fruite thereof is of ſuch vertue, that it cannot onely nouriſh the body for a time, as other fruites do, but alſo repaire all defecteouſneſſe, and giue it ſtrength and vigour of life, to make it perdurable and immortall. And as God hath made in man an Abreuiation of all other creatures; euen ſo hath he compriſed in this Tree, the vertues and perfections of all other Plants. And I beleeue it to be that *Nectar* and *Ambroſia*, called alſo *Nepenthes*, and *Moly*, which the ancient Poets inuoluing the truth in fables, affirme to haue force to make young againe, to preſerue from death, and to driue away all cauſe of griefe and diſcontentment.

Ambroſia and Nectar. Nepenthes. Moly. Plin. lib. 25. cap. 4.

The firſt Tree which you ſee on the left-hand towards the Weſt, is the *Tree of Knowledg of good and euill*, loaden with Apples, faire to behold, and delitious to the taſte. *Eue* which is there ſtanding, beholds them with an ambitious and eager deſire, and would faine bee at them, but ſhee is aduertiſed by her husband, that God had forbidden them to be eaten. The Enemy to mankinde mooued with enuy, and lying in waite for the nonce, when he perceiued her weakneſſe by her curious beholding, tooke occaſion to ſeduce her; and cloathed with the body of a Serpent, a craftie ſubtill creature, qualities agreeing to this Deceiuer, by many compaſſes and windings about the Tree, ha-

uing

ning now gotten vp, began from aboue to ſpeake with her, and perſwade her to take thereof: the poore foole being eaſily perſwaded, falls vpon the fruite, and begins to eate, neuer doubting any deceit, nor fearing death it ſelfe, that lay hidden therein; and which is worſt, ſhee will perſwade her husband *Adam* to doe the like. Alas! how deare muſt this one bit coſt him? What a deadly bit will this be? How many wounds and deathes ſhall he ſwallow downe with this one morſell? Ah good mother, lend not your eare to this wicked Abuſer, who for his reuolt is newly caſt downe from heauen, and being now full of rage and fury, ſeekes nothing on the earth, but your confuſion. Keepe you, for Gods ſake, from touching theſe Apples, which are onely forbidden you, among ſo much other daintie fruites, ſet before you on the ſpacious table of this delightfull Garden. Offend not for a little pleaſure of your tongue, the Maieſty of a Lord ſo bountifull and liberall, as he hath been vnto you. But if you deſire to eat ſome fruit, which is indeed moſt exquiſite and diuine, lift vp your hand to this *Tree of Life*, and not to that of death, and kill not your ſelfe with all your race in you, by this enormous crime of foule ingratitude, for the committing whereof you haue ſo ſmall occaſion.

I.

THE CHVRCH OF GOD LIVELY *ſet foorth in earthly Paradiſe.*

GOD teacheth vs celeſtiall things by tereſtriall, and ſpirituall, by thoſe that are corporall. This faire Garden, which hath beene heere before repreſented, according to the Hiſtorie of *Moſes*, by two diuers Pictures, the one ſeruing for the eye, the other for the eare, is a Figure of

of the Church of God; which the Scripture calleth ſometime a Garden, ſometime a Vineyard planted by the hand of the Almightie. And truely, if this faire earthly place figured ſome dwelling, it could figure none more reaſonably then that, where God raignes, and workes after a ſingular manner, and where his children are diuinely nouriſhed, which is his Church. A heauenly habitation of men, and truely eleuated aboue the earth, for ſo much as the deſires of thoſe Saints, of whom it is compoſed, dwell in heauen. An abode of ſpirituall delights, the true Pallace and proper Manſion of the children of God. S. *Auguſtine* hauing proued that this Garden had his being in a corporall place, and ſuch a one, according to the literall ſenſe, as *Moſes* hath deſcribed, he declareth of what it was the Figure, and ſaith, *That Paradiſe is the life of good people; the foure Flouds, the foure Cardinall Vertues, to wit, Wiſdome, Fortitude, Temperance, Iuſtice; the Trees the Artes; and the fruits of the Trees the workes of good men; the* Tree of Life, *Wiſdome the mother of all goodneſſe; the* Tree of Knowledge of good and euill, *the experience of a Commandement broken.* And he addes (which is more remarkable) a ſecond ſignification; *That all theſe things may be underſtood of the Church, for to be the better receiued, as ſignes propheticall of things to come. The Church then is a Paradiſe, ſo called in the booke of the Canticles; the foure Flouds are the foure Euangeliſts; the fruits of the Trees are good workes; the* Tree of Life, *is the* Holy of Holies, *Ieſus Chriſt; the* Tree of Knowledge of good and euill, *the free libertie of the will*: So Saint *Auguſtine* allegorizing vpon this Hiſtorie of the earthly Paradiſe.

Cant. 4. *Iſay 51. 61.* *Apoc. 2.* *S. Greg. 5. Cant. 4.* *S. Aug. lib. 8. Geneſ. ad lit. c* *S. Aug. de ci tate Dei. lib. 1 cap. 21.* *Cant. 4.* *S. Aug. lib. d Ciuit. cap. 21.*

2.

OF THE GIFTS, AND EXCELLENT qualities of the Church described in the patterne *of earthly Paradise.*

IN the Church then may bee seene spiritually, all that which corporally was contained in the Garden of Pleasure. Shee is situated towards the East; for shee is alwaies turned towards Iesus Christ, the true Orient, and so called, becausse he is the East, which shee alwayes beholds, adores, contemplates, loues, and admires. In signe whereof, the materiall Temples of Christians are turned to the East: whereas the Temple of the Iewes looked towards the West. In her is to be seene the accord of the foure Euangelists, foundations and springs of our faith, as the foure Elements, and the foure vniuersall Flouds of this spirituall Garden: The Sunne of Iustice, which is God, shineth heere alwayes; by the bright beame of his truth, Sacrament, Baptisme, Confirmation, Penance, and the rest; the Vertues, Faith, Hope, and Charitie; and other like qualities, hold there the places of trees and plants; the holy actions of the iust are as the greenes, the flowers, the fruits, and the delitious odours thereof, the preaching of Gods Word, the Writings of the holy Fathers, and their eloquence, are the gold and pearles cast vpon the shoare, by the foure diuine Flouds of the Euangelists; the Birdes which sing in this Paradise, are the deuout soules, which in all times with heart, word and deed, sound foorth the praises of God: the Bird of Paradise, so called in particular, is euery perfect Christian, whose conuersation is alwayes in heauen, whose thoughts, desires, and workes, like vnto purple and golden feathers, are all gilded and inflamed

inflamed with charitie; the Lions, Beares, Tygers, and other noble liuing creatures preſent the Chriſtian Kings and Potentates, who notwithſtanding their greatneſſe and power, obey, as the leaſt, to the voice of our Sauiour, ſpeaking and commanding by the Paſtors and Gouernors of his Church. The Church then is a Paradiſe on earth, figured by the former, and is her ſelfe alſo a figure of a future Paradiſe, which we looke for in heauen. A Figure ſo much more diuine, as the delights of the ſoules, which are found in her, are farre more precious, and more neerely reſembling true felicitie, then the corporall gifts contained in that earthly Garden, which was prepared for the firſt *Adam*. Come we now to the *Tree of Life*, the ornament of this Paradiſe, and the proper ſubiect of our preſent diſcourſe.

3.

THE HOLY SACRAMENT OF THE Altar, figured by the Tree of Life.

THe Tree, and the fruite of Life, planted in the midſt of earthly Paradiſe, was a Figure of Ieſus Chriſt, and of the Sacrament of his body. Man is a Tree, ſaith *Philo* the Iew, after *Plato*; but a celeſtiall Tree, and turned vp-ſide downe; for earthly trees haue their heads fixed in the ground, to wit, their roote; Man contrariwiſe hath his lifted vp to heauen: he is then a diuine heauenly Tree. Our Sauiour oft compareth the good man to a good tree, and the wicked to an euill; and one of the blinde, which were healed by him, being asked, if hee ſaw any thing, anſwered, that he ſaw men, like trees, walking vpon the earth. If then this meruailous Tree were the picture of any man, or meate, what could it more worthily figure

Paſchaſius li de corp. Dom cap. 7.
Philo Iud. de plancti.
Noe ex Plat
Mat. 7. 17. 1 13.
Marke 6. 24

in the Church of God, then Iesus Christ, God and Man, and his body, the most diuine meate of all? But the better to know the correspondencie of this Picture to the truth, we ought to note the draughts or lines of the olde mystery, and so compare them with the qualities of the new.

4.

RESEMBLANCES OF THE TREE of Life, to the holy Sacrament of *the Altar.*

THe portraitures, and lineaments of the resemblances, and likenesse, that is betweene our Sacrament and the Tree of Life, are these that follow. The Tree of Life was the Tree of Trees, that is to say, the collection of the vertue of all trees and plants, as man of all creatures, and the Sunne of all lights: the body of Iesus Christ also, is the most noble of all bodies, the rich storehouse of all vertues, and the treasure of the Diuinitie it selfe; conceiued in Virgin earth by the worke of the holy Spirit, and borne of a Virgin; a Body, wherein dwelleth truely the fulnesse of all goodnesse. The Sacrament also of this body, is the collection of all the ancient Sacraments and Sacrifices, and for this cause, Sacrament of Sacraments, and Sacrifice of Sacrifices; as the Tree of Life was the Tree of Trees, and the Fruite of Fruites; Sacrament, truely planted in the midst of the Church, that is to say, lifted vp to a most noble height amongst the other celestiall mysteries; as the Tree of Life was planted in the midst and most eminent place of the Garden, among the other Trees.

Pg. lib. 1. aduers. cap. 18.

The Tree of Life was ordained, not to nourish the body by little and little, as did the other fruits, but for to repaire

paire all the defects thereof at once, to render it vigorous: so giue it a perfect life without end, and to nouriſh it in the higheſt degree, that a body can poſſibly be nouriſhed. Euen ſo the body of our Sauiour is left in refection to his Church, not to ſuſtaine vs after the faſhion of corruptible meates, which are conuerted into the ſubſtance of our bodies, but rather to conuert our bodies into it, imprinting in them his diuine qualities, and giuing them a liuing ſpring of immortalitie; according to that which our Sauiour ſaid, *Hee that eateth this bread ſhall liue eternally: Hee that eateth my fleſh, and drinketh my blood, hee hath life eternall, and I will raiſe him vp in the laſt day.* Ioan.6.51.44

The tree of life was no where to bee found, but onely within the incloſed earthily Paradiſe; neither was there any more then one alone; the Sacrifice alſo, and Sacrament of the body of our Sauiour is not made, but in his Church, by ſuch as are lawfully called thereunto; and if it be found amongſt Heretikes, they haue it from the Church; and it is euery where one ſelfe-ſame body, and not many; ſo as there is no profitable Sacrament of this precious meate, neither any Tree of Life in the aſſemblies of Heretikes, no more then in that of the Paynims; and if they carry it out of the Church with them, and take it, being Infidels, it is to their damnation, becauſe they are foorth of the holy Church, the true and onely earthly Paradiſe, in which is planted the Tree of Life for the children of God. *The Lambe* (ſaith Saint *Auguſtine*) *is ſacrificed in one onely houſe, for that the true Sacrifice of the Redeemer is ſacrificed in one Catholike Church; the fleſh of which the Law forbids to bee carried forth, for ſo much as wee muſt not caſt to dogges that, which is holy.* Exod.12. S. Aug. Serm. Temp. 131. c. 1.

The Tree of Life was prepared for meate vnto *Adam*, no longer then hee remained in ſtate of Innocencie, and therefore, after he had ſinned, hee was excluded from it: which depriuing him thereof, was Gods Iuſtice and Mercy together; Iuſtice, becauſe that ſinfull man, merited by

his diſobedience to be depriued of the vſe of that fruit which was reſerued, for the reward of his obedience, ſaith Saint *Chryſoſtome* and *Theodoret*. Mercy, for that hauing been condemned to many miſeries, if he had eaten, he had bin made immortall, and ſo immortally miſerable vpon the earth; whereas in liuing but a little time, his miſery is ſo much ſhortned. Wherefore, ſaith Saint *Gregory Nazianzen*, after Saint *Ireneus*, his puniſhment is turned into mercy; for if he had tafted of this fruit, his life had become immortall, and his euils endleſſe. And euen ſo the fruit of our Sacrament is alſo prepared for thoſe, which haue a cleane ſoule; ſo that if any one take it with conſcience of mortall ſinne, he takes death, and puts himſelfe in danger to be eternally miſerable. This is it which Saint *Paul* ſaith. *Whoſoeuer ſhall eate and ſhall drinke the Chalice of our Lord vnworthily, hee ſhall bee guiltie of the body and bloud of our Lord: and for that cauſe let euery one proue himſelfe, and ſo eate of this bread, and drinke of this Chalice; for whoſoeuer eates and drinkes vnworthily, he eates and drinkes his owne condemnation, not diſcerning the body of our Lord.* He exaggerates the greatneſſe of the crime, and threatens the criminals by great and piercing words, to make euery Chriſtian attentiue and wary, that he do his endeauour to prepare himſelfe worthily to the eating of this bread; and herewith he ſheweth, in what conſiſteth the meanes to make this preparation, which is by cleanſing the ſoule by an holy confeſſion of all the ſinnes, which we can remember; in doing penance, and making ſatisfaction for the ſame: for this the examining, and proouing, of which he ſpeaketh; and that he commands, is no other thing then this, as Saint *Chryſoſtome*, Saint *Ambroſe*, Saint *Cyprian*, Saint *Auguſtine*, and all the holy Fathers haue explaned. To this purpoſe ſaid Saint *Iohn*, *Bleſſed are thoſe which waſh their robes, to the end that their ſtrength be in the wood of life*; that is to ſay, happy are thoſe, which doe penance, and cleanſe themſelues of all their ſinne, to the end that they may

S. Chryſoſt. hom. 2 Gen. 18.
Theod. q. 26. in Gen.
Irew. l. 3. c. 37.
S. Greg. Naz. or. 2. de Paſch.
1. Cor. 11. 27.
S. Chryſoſt. hom. 24. in 1. Cor.
hom. 3. ep. Epheſ.
S. Amb. lib. 6. in Luc. c. 37.
S. Cyp. l. 3. ep. 14.
S. Aug. tract. 16. in Ioan.
Apoc. 22.

may worthily participate the fruite of this diuine Sacrament, the Tree planted in the Church of God, for the attaining of life eternall.

5.

OF THE EXCELLENCIE OF THE HOly Sacrament of the Altar, farre aboue the *Tree of Life.*

THe likeneſſe of the Tree of Life, with our Sacrament, makes vs to admire the wiſdome and power of God, who had both knowledge and power to exhibite ſo diuine a portraiture of this moſt excellent Sacrament; but if we contemplate the difference, and the excellencie of the one ſo farre aboue the other; we ſhall more admire his vnmeaſurable liberalitie towards vs. The difference is firſt in this, that the Tree of Life was but an earthly body, and corruptible, brought foorth and nouriſhed by the earth, inſenſible, after the manner of other created things, quickned with the life of a plant, hauing neither ſenſe nor diſcourſe. Our Tree of Life is an immortall body, celeſtiall and diuine, engendered in the wombe of a Virgin, by the worke of the holy Ghoſt; quickned by an intellectuall ſoule, carrying the Image and likeneſſe of God, expreſſed therein with the moſt liuely and compleate draughts of perfection and beauty, that euer humane ſoule enioyed; ſo that if the working hand of the Creator ſhew it ſelfe admirable in the common Fabricke of mans body, what tongue ſhall be able to tell, what ſpirit to comprehend, the beauty of the bodie of his Sonne? Or ſo much as of that earth, out of which he brought foorth, and with which he nouriſhed this body, which was the holy body of the Virgin *Mary*. O deified body of the Sonne! O diuine body

of

of the Mother! O fruitfull Virgin aboue all mothers! O chaſt Mother aboue all virgins, hauing engendered ſuch a Sonne! O heauenly earth; true earth of the liuing; paterne of the Church; Garden of God, infinitely more noble then this firſt earthly Paradiſe! Virgin diuinely and truely fruitfull, which haſt brought forth a Tree of ſo precious fruit, ſurpaſſing in goodneſſe and beauty al the fruits of the earth! O the bountifull liberality of him that gaue it!

6.

THE BODY OF THE SAVIOVR, NOVRIſHment of the ſoule, and cauſe of the glorious *reſurrection of the body.*

THe ſecond difference betweene our Sacrament and the Tree of Life, is, that this Tree was onely for the body, to make it immortall, and to preſerue it from death. Our Tree of Life is alſo for the ſoule, which it beautifieth, nouriſheth, and maketh fat with celeſtiall and diuine vertues; and beſides, it imparts much more to the body, then did the other; for it diſpoſeth it not onely to immortality, but alſo to a glorious reſurrection; and therefore it is, without compariſon, more worthy to be called *Tree of Liues*, then the other to be termed the *Tree of Life*; for this giues three liues, the life of grace to the ſoule, the corporal life to the body; & to both the life of glory; prerogatiues moſt diuine, and alone proper to the body of the Son of God; for although the heauens, the ſtarres, and other naturall bodies furniſh the ſoule with ſome ſpirituall nouriſhment, ſeruing her for an obiect to contemplate their frame and beauty, and to feed and refreſh her with the knowledge of their natures, it is notwithſtanding a farre off,

off, & by imagination alone, wheras this deified body marieth it selfe vnto her by a contracted knot of celestiall and diuine loue, and being really present with her, imprinteth in her his qualities of grace and glory, which no other naturall body can do, it being aboue their force and vertue, and reserued to the onely body of the Master of Nature.

7.

THE SACRAMENT OF THE BODY of the Sonne of God, Tree of all the earth.

FInally, the first Tree of Life had for her onely and last dwelling the earth, and that for a little time, and in one parcell alone. It may be it had been multiplied in many quarters, if that man had persevered constant in his first innocency. But the second is in many places of the earth continuing alwayes one, and abideth not for a little time, but remaine in heauen for euer: for on earth, as contained in this Sacrament, it feedeth the children of God during their peregrination, in whatsoeuer coast of the world they be dispersed; and to them it is and shall be the high obiect and eternall meate of felicitie in proper forme and clear vision of glory, when the soule implunged, as it were, in the profound contemplation and loue of his God, shall enioy to the full, the riches of his Diuinity, and the body cloathed with immortality and honor, shall see and admire with corporall eyes, the wonderfull glory of that body, by which it was redeemed.

8.

CERTAINE SPIRITVALL ASPIRATIons of the ſoule, deſiring the cleare viſion of the *body of our Saniour, and a giuing thankes for the ſame.*

O Good Ieſus, when ſhall the Sunne of that day ſhine, wherein we ſhall openly ſee this bright body of thy holy humanitie, which yet we heere beliold by faith, hidden in the depth of this profound myſtery? when ſhall that ſeaſon be, in which we ſhall enioy with full libertie, this Tree of felicitie, alwayes youthfull, greene, flouriſhing and bearing fruit; planted within the incloſure of the celeſtiall Paradiſe, in the Land of the Liuing. A Land in which the Orient Sunne ſhineth perpetually, cauſing an euerlaſting Spring to abound with the Autumne fruites of immortalitie, watred with delicate riuers of pure delights, ennobled with all ſorts of beauty, inhabited with diuine ſpirits; Habitation of honor, felicity and peace euerlaſting. When, O ſweete Ieſus, ſhall we be in poſſeſſion of this happineſſe? thou knoweſt when, O Lord, from whom nothing can be hid: and thou alone haſt the cleare knowledge hereof; we haue nothing but faithfull hope, and know no more thereof, then that which the mouth of thy deare Spouſe hath tould vs. This ſhall be, when thou ſhalt pleaſe. This ſhall be, when the decree of thy wiſe mercie ſhall haue put an end to all our miſery, and the tearme of our mortall life, ſhall giue beginning to that, which knoweth neither death, nor ending. This ſhall be then, when farre from all griefe, we ſhall reioyce with the fulneſſe of all goodneſſe in thee, and by thee, eternally happie: But in the meane while, O Soueraigne Creator, we haue an

eternall

eternall oblation to thy infinite bountie, that prepared for our firſt Father and vs, the diuine benefite of that Tree, which was to haue been a preſeruatiue from death, and a ſoueraigne electuary of immortality, with a thouſand other goods for the ſuſtenance, & pleaſure of the life of our body. And if he receiued not the fruitfull vſe of this Tree, it was his owne moſt faultie ingratitude, no leſſe enormious, then thy liberality was great towards him; and the practiſe thereof ſo much the greater, that thou waſt not hindered from conferring ſo great a benefit vpon him, although thou didſt foreſee that he would offend thee, and ſo depriue himſelfe by his owne crime, of this comfort.

Much more ought we to thanke thee, that thou haſt giuen vs in the Law of Grace a Sacrament of Life, infinitly better then the Tree of Life; for what compariſon is there betweene thy celeſtiall body, and the wood of earthly Paradiſe? betweene the price of a body, whch hath redeemed all the world; and a Tree, that is not the thouſandth part of the world? betweene the excellency of the body, in which inhabites the fountaine of life, and the fruit, in which remaines onely but a part of life? betweene the vertue of a deified body, bearing God, and being vpheld of God: and a liuely plant of God, hauing in it ſelfe but the vertue of a mortall creature? What is then thy bountie (O mercifull Lord)? and who could euer imagine, that after hauing been ſo grieuouſly offended of men, and hauing iuſtly depriued them of the vſe of this firſt fruit, thou wouldeſt ſo mercifully ſubſtitute another, which ſo infinitely ſurpaſſed the former in all good qualities? and who could be ſo good, and ſo liberall, but thou which art ſelfe goodneſſe and liberalitie without meaſure, or end? be bleſſed, O Lord, for thy gifts, and ſince without end thou art ſweet and gratious, giue vs yet meanes and grace to praiſe thee, thanke thee, and ſerue thee, with all the forces of our ſoule, euen till the laſt breath of our life, and ſo holily to make an end of our pilgrimage in this our

mortall race, ſtrengthned with the *viaticum* of the pretious Sacrament of thy body, that one day we may eternally enioy the fruit of life, which thou haſt prepared in heauen, to be meate and nutriment of euerlaſting happineſſe, for thy beloued.

THE

THE SECOND PICTVRE.

The Sacrifice Of Abel.

The Description.

Silence, maſters, and attention, wel to pierce into the draughts and the ſenſe of this ſacred Picture, to learne, how we ought to make Sacrifice to God, and to yeeld him faithfull homage. Abel, firſt ſhepheard, and firſt iuſt of the children of *Adam*, and firſt Prieſt of the Law of Nature, offereth Sacrifice to the diuine Maieſtie: The Altar is prepared by nature, without arte; for the world is but new borne, there are not yet any builders, or houſes amongſt mortall men: the Prieſt is alſo cloathed ſimply, after the faſhion of *Adam* his Father, halfe naked, and couered onely with a ſheepes skinne, but the offering is a choiſe one, and culled for the beſt, that he could chooſe in all his flocke, but the heart of the Offerer is yet much better; you reade his profound deuotion and humilitie in the poſture of his body, he prayeth vpon his knees bowed to the earth; his eyes weeping, and caſt vp towards heauen; his mouth modeſtly open, pronouncing the praiſes of God, his armes and hands moderately lifted vp, imploring his diuine mercy, and the whole compoſition of his ſweete and gratious viſage, witneſſeth his godlineſſe, his faith, his hope, his charitie, and other diuine vertues of his ſoule, with which he offered both the Sacrifice, and himſelfe to his Creator: ſo as the heart of the Offerer, and the ſweet ſmell of the Offering aſcended euen to the heauens; from whence, as you ſee, God makes deſcend his fier, inflaming the ayre, and lighting vpon the Altar, to deuour the Burnt-offering, in ſigne that it is very

Geneſ. 4.

S. Cyprian. ſe de Natiuitat.

acceptable in his ſight. It is not ſo in *Caine*, the elder brother of *Abel*, who by manner of acquiting himſelfe, hee cares not how, and as though he meant to deceiue his diuine Maieſty; makes his oblation on the other ſide, offering certaine ill-fauoured ſheaues of ſtraw, keeping the beſt corne for himſelfe: no maruell, therefore, though it had no ſigne of approbation from heauen, as the Sacrifice of *Abel* had; whereat he is all inraged, and giueth manifeſt ſignes of his fury; ſee you how lumpiſhly he looketh? how he roules his eyes in his head, and bends his browes as a forlorne mad-man? God from aboue perceiued him well, and chidde and corrected him as a Father; ſhewing him, that the eye of his knowledge pierced the depth of his ſecret thoughts; and that an Hypocrite, thinking by faire ſhewes to deceiue God, deceiueth himſelfe. Moreouer, that it is in his liberty to doe well, and that in doing well, he ſhall haue him for his friend, and well ſhall come of him. But *Caine* remaines *Caine*, hardened and obſtinate by his fatherly correction, and turning the point of his ſpite againſt his innocent brother *Abel*, he now reſolueth to haue his life, and goeth forthwith to put his malitious deſigne in execution; ſo that making the earth to drinke mans bloud in the beginning of the world, and the bloud of the innocent, and of his owne proper brother, he careth the marke of the firſt Murtherer, firſt Tyrant, and firſt Paracide in his forehead, and becommeth the fundamentall ſtone of the kingdome of Satan. But thou, O meeke childe, which art attentiue to thy Sacrifice, without any ſuſpition or thought of the enuy of thy vnnaturall brother, thou ſhalt be the firſt member of the Church of God, repreſenting both in thy name, and in thy perſon, all the teares, trauels, anguiſhes, perſecutions, and laborious courſes of the iuſt in this life. But eſpecially in thy Sacrifice, and in thy death, thou ſhalt beare the figure of the iuſt Meſſias, killed to kill our ſinne, and to reſtore vs againe to the life of Grace. Farewell *Abel*, farewell the bleſſednesſe

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of

of the Family of thy Father, farewell the honour of the world; thou art taken away from the earth in the flower of thy yeeres; the very Starres mourne for thee, and turne away their eyes in deteſtation of the foule crime of thy brother. O you tender ſoules, which ſee and heare all this, melt your hearts into griefe, and your eyes into teares with ſorrow and compaſſion. But comfort your ſelues; *Abel* is yet aliue; *Abel* is now in the ſafety of the hand of God, he ſhall die no more, but liue for euer, and we ſhall liue with him in heauen, if we imitate him on earth; as all thoſe that are obſtinate and wicked, with obſtinate *Caine*, muſt periſh eternally.

I.

THE SACRIFICE OF ABEL, A FIGVRE of the Croſſe, and of the Euchariſt.

THe Sacrifice of *Abel* was a manifeſt Figure, as well of the death of our Sauiour, as of the Sacrament and Sacrifice of his body, left for a memoriall of his death. That it was a Figure of Chriſts death, the Scripture teacheth, when it ſaith, That *the Lambe hath been ſlaine from the beginning of the world*, that is to ſay, that Ieſus Chriſt hath been put to death from the beginning in Figure, which Figure conſiſts not onely in the death of *Abel*, but alſo in the death of the Lambe which he offered. *Tertullian*, Saint *Auguſtine* and other Doctors declare the reſemblance betweene them in this manner. *Abel* brother of vniuſt *Caine*; moſt iuſt Ieſus, brother of the moſt vniuſt Iewes; *Abel* a ſhepheard, Ieſus Chriſt the *Good ſhepheard*; the ſacrifice of *Abel* was acceptable to God; Ieſus Chriſt by his Sacrifice appeaſeth God; *Abel* offered his Lambe; Ieſus Chriſt himſelfe, the true *Lambe*; *Abel* was ſlaine through enuy;

Apoc.13.8.

Tertul. de Chriſti.
S.Aug.lib.15 cap.18. & lib 28. cont. Fa cap.9.11.
Rup. lib.4. Geneſ.4.
Ioan.10.

c.15.10. enuy; Iesus Christ was crucified out of enuy; *Abel* was killed in the fields; Iesus Christ without the gates of Hierusalem.

That this was also the Figure of the Sacrifice of the Eucharist, it is euident by the faith of the Church, which hath alwayes so beleeued, as is witnessed by the ancient Prayer shee vseth in offering that Sacrifice, which is inserted in the Canon of the Masse, and is to be found in the writings of Saint *Ambrose*, in these tearmes; *Vpon which Oblations vouchsafe to looke downe, Lord, with a gratious eye, as thou didst look downe vpon the Presents of thy iust seruant* ABEL. But let vs see the workes, and lineaments of this Figure.

nbros. lib. 4. acr. cap. 6. n Can. Miss.

2.

THE ACCORD OF THE FIGVRE OF the Sacrifice of ABEL, with that of *the Masse.*

BEhold now some draughts of this Figure, answering to the truth. The Sacrifice of *Abel* was the first Sacrifice of the Law of Nature: for albeit that *Adam*, no doubt, did Sacrifice; yet notwithstanding the Scripture makes no mention thereof, but setteth downe this of *Abel*, as the first; and without doubt, this was also the first in dignity. In like manner, the first Sacrifice, offered by Iesus Christ, true ABEL, is this of the Eucharist, for that on the Crosse was the second. As *Abel* sacrificed his first-borne Lambe; so Iesus Christ offereth in the Eucharist, the *First-borne* of his Father, and of his Mother, and *First-borne amongst many brethren.* As *Abel*, a little after he had sacrificed, was led by his brother out of the house, and by him put to death. So our most happy Sauiour, after that he had offered his first Sacrifice, was made prisoner, and the

the morrow after was led out of the Citie of Hierusalem to Mount Caluary, and there crucified. The Sacrifice of *Abel* was pleasing, by reason of the innocency and piety of the Offerer: the Sacrifice of the Eucharist is alwayes pleasing to God, by reason of his *Beloued Sonne, in whom he is well pleased:* for it is he which is alwayes the first and principall Offerer in the Masse, as he is also the principall agent in all the other Sacraments; for as it is he, which makes his Body; it is he also, that Baptiseth; it is he that Confirmeth; it is he that Absolueth vs from our sinnes, and which doth all the rest; the Priest being no more but his Vicar and Instrument therein: but the Sacrifice of the Eucharist, in one thing, farre excelleth the other of ABEL, because it is an Offering gratefull of it selfe to God, for it is Iesus Christ himselfe; it is he, which is the Offerer, and Offering together.

Finally, the Sacrifice of ABEL containes alone three Sorts of Sacrifices, which after were instituted by God in the Law of *Moses*, as it shall be shewed in the Type of *Melchisedech*; which are the Holocaust, the Hoste Pacificall, and the Hoste Propitiatory. In the first, all the Offering was burnt, and offered directly to the honor of God, in acknowledgement of the homage, which wee owe to his diuine Maiesty. The second was offered in giuing thankes, and in signe of a ioyfull vnion and alliance betweene the Creator and the creature. The third was offered to obtaine remission of sinnes. These three sorts were in the Sacrifice of ABEL, and are found clearely in the Sacrament of the Masse; for all is offered to God, and to his honor. In it, is a thankesgiuing of the higheſt degree, by a Returne, as it were, made vnto him of the most excellent gift, that euer he bestowed, and therefore it is called the *Eucharist*; by it we haue Propitiation, for sinnes by it are pardoned. As for the Sacrifice of the Crosse, although it was truely an Holocaust, and vertually a thankesgiuing to God, yet was it properly Propitiatory; and

which he will; with this charge, that if he chooſe Vertue, he ſhall haue reward; if he tranſgreſſe his Lawes, he ſhall vary his punishment. This is it, that God ſaid to *Caine* a little before, *If thou doe well, ſhalt thou not receiue good? and if thou doe euill, thy ſinne, ſhall it not be alſo before the doore; but thy appetite ſhall bee in thy power, and thou ſhalt rule it.* Without this liberty, Man ſhould not be man, but a beaſt, working not with election and choiſe, but by force of nature, as a horſe; and if God ſhould binde the armes of the wicked, men ſhould not be able to know the good from the bad. He ſuffered then *Caine* to kill his brother, for to demonſtrate his wiſdome, permitting free working to a free creature; as by the ſelfe-ſame wiſdome, a little before, he had ſuffered *Adam* to tranſgreſſe his Commandements, and to giue himſelf and all his race a deadly blow, becauſe he had created him with ſuch freedome. The ſecond reaſon wherefore he ſuffered this murther, as many other euils, is drawne from his power and bounty; his power can turne to good all the euill which is done by his permiſſion, and his bounty will; and therefore he permits it. Men ought neuer to permit euill, if they can hinder it; for they are not all powerfull to repaire it, being done; but God permits it, becauſe he can draw profit from it. Vpon which, excellently ſaith Saint *Auguſtine, It hath bin agreeable to the omnipotencie of God, to permit euils comming from free-will: for his almighty bounty is ſo great, that he can doe no ill, be it in pardoning the euill done, be it in the healing of it, be it in turning it to the profit of the iuſt, be it in reuenging the ſame by iuſt puniſhment.* And a little after, *There is none of the better or more mightie power, than he, which not doing any ill, turnes the euill into good, and drawes profit from it.* In another place giuing the reaſon, wherefore God did permit the Angels to fall; *It is* (ſaith he) *becauſe God iudged it to be a thing more worthy his power and bounty, to draw good from an euill committed, then not to permit any euill to be done.* At that time then, for this reaſon, he ſuffred *Caine* to doe as he

Deut. 4. 6. 7.

Aug. lib. de uit. cap. 8.

Aug. lib. 22. de Ciuit. cap. 1.

he did, and for the same reason he permitted many others as bad as he, to exercise their malice, euen to the killing of his owne proper Sonne, which was the greatest enormity that euer was committed, nay that euer could be committed or imagined: for God was put to death; the Creator, by his creature; the Father by his children; the King by his vassals, a crime which surpasseth the atrocitie of all other crimes. And yet notwithstanding, from this death, from this ignominy and enormity, his power and diuine bounty hath drawne foorth not onely his owne glory, and the honour of his Sonne, but the life and saluation of all mankinde. Which is it that Saint *Augustine* admireth, saying, *How great a good hath God giuen vs, from out the euill of the Traytor* Iudas? *and how great good haue all the Gentiles from the sentence of the Iewes, condemning our Sauiour to death?* Euen so conuerted he the euill which his seruants endured, to their good and honour: the death of *Abel*, to the profit and honor of *Abel*, and to the confusion of *Cain*: the one is made an honorable Martyr, the other became an infamous Murtherer; *Abel* is honoured with glory to be the first Martyr; *Caine* marked with the ignominy of the first Paracide; and so of other persecuted Saints, and their wicked Persecutors: *They heere exercise their fury, God making by them Martyrs*, saith Saint AVGVSTINE: *the good seeme to be neglected, but their death is pretious before God, they haue been esteemed dead before the eyes of fooles, but they are in peace*; and the wicked which seeme to triumph, shall in the end haue their change, punished in the meane while, euen in this life. *For if sinne*, saith Saint AVGVSTINE, *which seemes vnpunished, carry after it the paine it deserueth, so that there is no person which is not grieued to haue committed it, or if he feele not any griefe for it, he is starke blinde in soule: how then askest thou, wherefore doth God permit sinne, if sinne displease him? and I would aske of thee againe, if he punish sinne, how can sinne be pleasing to him?* Saint *Chrysostome* shewes in this very History the ex-

S. Aug. in P. 73.

S. Aug. lib. 1 Contin. cap. 6 Psal. 115.

Sap. 3.

S. Aug. lib. de Contin. cap. 6

Chryſoſt. ep. Rom. Hom. 8. finem.

perience of the Doctrine of Saint *Auguſtine*: *Thinke* (ſaith he) *vpon this*; CAINE *hath committed a murther*; ABEL *was murthered*; *which of theſe died, he that cried, being dead, who was* ABEL; *the blood of whom cryed*; *or he that feared and trembled, which is a greater miſery then death it ſelfe.* And towards the end of his Homily, hee maketh God ſpeake thus to CAINE, *Thou haſt not feared* ABEL *liuing, now then feare him dead*; *thou hadſt no feare to kill him, be now in continuall feare, after thou haſt killed him*; *liuing he feared thee, and thou wouldeſt not endure him*; *endure him now dead, as a terrible Lord.* So ſheweth he that the condition of *Abel* was better then that of *Caine*, and that it is much more deſirable to ſuffer iniury, then to doe it; much more great vnhappineſſe to commit ill, then to ſuffer it.

to Seneca, others.

4.

ABEL AN IMAGE OF THE IVST, AND CAINE of the wicked.

ABEL was the Image of the head Ieſus Chriſt, ſo was he the Image of the children of God, members of this Head; and *Caine* contrariwiſe of the wicked: *Abel* ſimple, meeke, ſeruing God in ſincerity of heart, ſighing vpon the earth, without houſe, without poſſeſſion, and altogether deſpiſing the vanity of this vaine life; called therefore ABEL, which is to ſay, *a Breath.* But *Caine*, a Louer of the earth, and of this preſent world; forward to build a Citie, calling it *Enoch*, from the name of his ſonne, and not caring for any thing, but for the earth. *Abel* then was an Image of the Iuſt, which inhabite the earth as ſtrangers, meditating, and ſeeking after their heauenly Countrey. After this manner *Abraham* walked as a Pilgrim vpon earth, not purchaſing any thing therein, but onely

onely a Tombe for him and his; and the Sonne of God goes yet more forward, for he had not in his life any place where to reſt his head, and was faine to borrow his Sepulcher when he died. Courage then Chriſtian ſoules, redeemed from earth to inherite heauen, know your condition to be the ſame with that of your Anceſtors, and of our Sauiour himſelfe: with holy ſighes lament your miſeries in this valle of teares, patiently bearing your afflictions; your firſt brother ſo liued, and ſo died; your Redeemer and Head ſo trauailed, and ſo left you his life; lift vp your eyes to heauen, which is your owne Citie, this earth is not for you, neither her honors nor delights for you; ſhe with her delights and honors, is all for her owne children. Children of the earth, Inhabitants of the earth, and Burgeſſes of the City of *Caine*; beare not enuy to their proſperitie, which is a ſmoake that paſſeth in a moment, and like vnto ſmoake will vaniſh into nothing: but giue immortall thankes to God, who hath called you to the fruition of his immortall riches; and whileſt that you are in the region of death, thinke on the true perdurable life; and liuing as children of God, fixe your hearts vpon God, and place your hopes vpon the treaſure and honor of his eternity.

Matth. 8. 20. Luc. 9. 15.

THE

THE THIRD PICTVRE.

THE SACRIFICE OF MELCHISEDECH.

The Description.

MELCHISEDECH, King of Salem, and great Prieſt of the moſt high God, being aduertiſed that *Abraham* had gained a meruailous victory ouer foure victorious kings, and that he came marching towards him with his troupes; he goes forth of the Citie, accompanied with his Clergie and Nobility, the vulger people following, to meete him, and to entertaine him with a Sacrifice of thankeſgiuing, and to beſtow vpon him his ſolemne bleſſing. Behold, he is arriued at the place, where he encounters *Abraham* himſelfe, adorned with the attyre of a great King and chiefe Prieſt, full of Maieſty in his Perſon, and in his geſture. Behold his reuerend cariage, the ſweetneſſe of his countenance, and the grauity of his viſage; ſome haue thought that he was *Sem*, *Noahs* ſon; but the Scripture makes not any mention of his beginning, no nor of his natiuity, and death, being otherwiſe accuſtomed to note very diligently the Genealogies, Houſes, and Pedegrees of Illuſtrious perſons; which makes vs coniecture, that ſome high ſecret is hidden within the ſhadow of this myſticall ſilence, concerning his diſcent. *Geneſ. 14.*

The ornament which he weareth on his head, is a Miter of twiſted Cypers, wouen of diuers colours; high and round like a Coiſe, lined with cloath of gold; faſtned with a Saphire in the forme of an Akorne, in which is tyed a ribon of azure-Cypers, mouing in the ayre behinde. Vpon his fore-head he hath a thinne plate of fine gold, bound with a band of Iacint, which is in ſtead of a Royall Diadem;

dem; and vpon the plate is ingrauen the great name of God. His firſt Roabe, next to his body, reaching downe to his feete, is an Albe of fine linnen cloath; the Tunicle which is next aboue it, ſhorter by a foote, is all of curled Hyacinth, embrodered round about with a border of needle-worke, and girt to his reines with a golden girdle all embrodered. Of which ſtuffe and faſhion alſo is made the garment, which couers his ſhoulders, after the faſhion of a gorget, faſtned before his breaſt with three Carbuncles, cut into the faſhion of buttons, and ſet in gold. The Altar erected, and the bread and wine being ſet vpon it, the Sacrifice begunne. *Abraham* is lighted off his horſe, as alſo the moſt part of his people; his vpper garment is of Buffe-leather, gilt and enriched with diuers figures; from which kinde of garment is come the faſhion of our Corcelets, of iron; the peeces that couer his armes, thighes, and legges, as you ſee well faſhioned in the ioynts, with figured boſſes, are all of the ſame ſtuffe. He weares on his head an admirable Helmet, artificially grauen, enriched with gold, and adorned with a plume of many rare feathers. His Courtle-axe hangs on his left ſide, faſtened to a belt, after the manner of a skarfe. He kiſſeth his right hand in ſigne of Honor; with his left hand he holds his Leading-ſtaffe: one of his Squires carrieth his Target; another holds his horſe by the bridle in the wing of the firſt Squadron: this Horſe, as you ſee, is of a bright bay colour, bearing himſelfe vpon that foote, which is to the ſide of the Mounter, and lifting vp the other; and ſhewes by the faire faſhion of all his body, that he is well broken, and well mannaged, as worthy to be ridden by ſo great a Captaine. Behold a while his little head, his Rats eares pricking vp, his forehead leane and large, marked with a ſtarre right in the midſt, his necke of a reaſonable length, ſlender at the ſetting on of the head, big towards the breſt, and ſweetly bowing in the middle: the breſt round and large, and the crouper in proportion: the tayle and the mayne long; behold

behold how in champing proudly the bridle, he casts a white foame, opening his swelling nosthrells, and shewing the vermillion within them: see how he beates the earth with his right foote, holding it in the ayre, as if hee meant to make a little legge: and obserue, I pray you, how excellently the Painter hath drawne his smooth hooses, well rounded and large, with the garlands fine and hairie: his pasternes short, and somewhat vpright; his tufted ioynts bigge and strong, and well set together: vpon his backe he hath nothing, but a cushen, fastened with little girthes, and a croupet; without stirrops, for they were not yet in vse, no more then saddles of warre.

The people, of whom this first Squadron was composed, are the three hundred and eighteene men of armes, seruants borne in the house of *Abraham*, they are diuersly armed, some with Corslets, like their Captaine, howbeit they are not so richly wrought, others with Coates of maile, hauing sleeues and gorgets; others with Coate-armour of iron, cut or lashed; the peeces for the face, legs, and shooes are made of plated steele; and all haue their Fawchions hanging at their neckes in skarfes, and Gauntlets on their hands. With these he miraculously defeated the army of the foure Assyrian Kings, who a little before had ouercome in battaile fiue other Kings, to wit, the King of Sodome, of Gomor, of Adama, of Seboim, and of Baile, allied to *Abraham*, and they returned into their Country with their Souldiers, enriched with the spoiles of the vanquished, and chiefly of the two most wealthy Cities, Sodom and Gomorrah, which they had sacked, leading away thousands of prisoners with them; among whom was *Lot*, nephew to *Abraham*, with all his Family. Thus being proud of their successe, they went disbanded without order of warre, thinking of nothing but of drink and sleeping. *Abraham* pierced to the heart with the misfortune of his Nephew, and his other Allyes, resoluing to take reuenge, went with such speed after them, that ha- *Genes.* 14. 8.

uing ouertaken the enemie the ſame night, hee charged them ſo hotly vpon the ſudden, that he eaſily diſcomfited them, recouered the priſoners, and brought backe many others with a glorious victory, and with theſe, rich ſpoiles of cattell, apparell, and all ſorts of wealth, which the Painter hath diuerſly expreſſed in the taile of the forenamed Squadron. For there you ſee Camels and Horſes, ſome ſhewing a peece of the head onely, others all the head, and others a peece of the body: likewiſe, there you ſee alſo Coates, Armours, Cheſtes, and ſuch like things. But you ought not to wonder, that the Souldiers haue their armes and garments bloudie, for they come freſh from the combate. Theſe firſt Lords next *Abraham*, wearing great plumes in their gilded Helmets, enuironed with
Gen.14.17. a Diadem, are the Kings of Sodom and Gomorrah, who hauing gathered certaine troopes, are come to encounter him with congratulation. *Abraham* vſing them with all courteſie, and rendering to them not onely their people, that were priſoners, but alſo their goods, which they found as they were a little before, when they were taken from them; they returne Well ſatisfied and contented. *Melchiſedech* is attentiue to the Sacrifice, and makes his Offerings of Bread, and of Wine to God, praying to him moſt affectually, heare what he ſaith; *Bleſſed bee (Thou)*
Gen.14. ABRAHAM *by God the higheſt, which created heauen and earth; and bleſſed be God the higheſt, by whoſe protection thy enemies are in thy hands.* This ſaid, he bleſſed *Abraham*, and gaue to him part of the Sacrifice, as alſo to his people, and inuited them all, moſt earneſtly, to his houſe, to refreſh them, euery one thanking God with the High-Prieſt, and *Abraham* giuing him as his due, the tenth part of all the ſpoiles. O how many myſteries are hidden in the ſhadow of this Picture.

MEL-

I.

MELCHISEDECH FIGVRE OF our Sauiour.

MEn cannot paint foorth that, which is to come, not being able to haue the corporall ſight thereof; but God, who ſeeth all as preſent, hath made the portraiture of the future Prieſt-hood of his Sonne, in the perſon of *Melchiſedech*, and of the Euchariſt in his Offering. Saint *Paul* writes thus, *Melchiſedech*, (ſaith he) *King of Salem, Prieſt of the moſt high God, who mette* Abraham *returning from the ſlaughter of the Kings, and bleſſed him; to whom alſo* Abraham *gaue Tithes of all: Firſt indeed by interpretation the King of Iuſtice, and then alſo King of Salem, which is to ſay, King of Peace; without Father, without Mother, without Genealogie, hauing neither beginning of dayes, nor end of life, but likened to the Sonne of God, continueth a Prieſt for euer.* He ſaith then expreſſely, that *Melchiſedech* was the Figure of our Sauiour, and ſetteth downe many reſemblances betweene them. *Melchiſedech* was in Figure King of Iuſtice: Ieſus Chriſt is the true King of Iuſtice, conſtituted Iudge of the quick and the dead; *Melchiſedech* bearing the name, and Ieſus Chriſt being the thing. *Melchiſedech* King of Peace, our Sauiour the true *Salomon*, Prince of Peace. For it is he onely, that hath made peace betweene God and man. *Melchiſedech*, King, and Prieſt of the Chananeons, and of *Abraham*; Ieſus Chriſt, King of Gentiles, and of Hebrewes, deſcending from *Abraham*: hauing made of both people the building of his Church, whereof himſelfe is the corner ſtone. *Melchiſedech*, annoynted of God, not with a corporall Vnction, as *Aaron*, and the other Iewiſh Prieſts, but with ſpirituall; Heb. 7.

Ieſus Chriſt the annointed of his Father, the Holy of Holies, and the Saint of Saints. *Melchiſedech* without Father, and without Mother, and without Genealogie, that is to ſay, named in the Scripture without any mention of Father or Mother, or of his lineage; not that he had no Father, nor mother, but for a myſtery. The generation alſo of the Sonne of God is vndiſcouerable, not only the eternall, but euen the temporall; for what ſpirit can comprehend, how he hath been begotten, and that from all eternity, of his Father? and how in time without cohabitation of man, he was borne of a perpetuall Virgin before his birth, in his birth, and after his birth. Thus then, *Melchiſedech*, the High-Prieſt, was the Figure of Ieſus Chriſt.

2.

THE PRIEST-HOOD OF THE SONNE of God, figured in that of *Melchiſedech.*

BVt the moſt liuely part of this reſemblance, and moſt concerning our myſtery, is that, which the Apoſtle puts the laſt, as the moſt perfect, ſaying, That *the Prieſthood of the Sonne of God, according to the order of* MELCHISEDECH, *remaines eternally*: which was alſo the
119. Propheſie of DAVID, *Our Lord hath ſworne, and it ſhall not repent him; Thou art a Prieſt for euer, according to the order of* MELCHISEDECH. This parcell then containeth the myſtery of the Sacrament, and Sacrifice of the Euchariſt, inſtituted by Ieſus Chriſt in his Church, vnder the formes of bread and wine, to continue euen to the end of the world. There had been amongſt men two kindes of Prieſthood before the comming of our Sauiour, the one in a Sacrifice, not bloody, which offered to God gifts without effuſion of blood; ſuch was the Offering of *Melchiſe-*

dechs

dechs bread and wine; the other in bloody Sacrifices, which were of three ſorts of beaſts, Oxen, Weathers, or Goats; and ſo many kinds of Birds, Doues, Turtles, and Sparrowes; ſuch were the Sacrifices of *Aaron*. The truth whereof, was accompliſhed and fulfilled in the Sacrifice of the Croſſe, where Ieſus Chriſt was offered once for all, in a bloody manner, and that with death, after the reſemblance of the ſacrificing, and Sacrifices of *Aaron*: and ſuch a Sacrifice could not be iterated, for Ieſus Chriſt could die but once. But the truth of the Prieſthood and Sacrifice of *Melchiſedech* began in the euening of the inſtitution of the Euchariſt, when our Sauiour ordained the Sacrament and Sacrifice (not bloody) of his ſacred body, vnder the formes of bread and wine; this hath he continued euer ſince, by the myſtery and ſeruice of our Prieſts, his Vicars, and ſhall continue ſo long, as the Church ſhall trauaile vpon the earth, he being eternally Prieſt, according to the order of *Melchiſedech*, that is to ſay, offering continually the true bread and true wine of his body and blood, as *Melchiſedech* offered the Figure. But wherefore is it, that this Soueraigne wiſdome hath inſtituted the Sacrifice, and Sacrament of his body, vnder the formes of bread, and of wine? If we may be able to find out the reaſon, it will very much enlighten vs to ſee, and admire his greatneſſe.

3.

WHEREFORE OVR SAVIOVR HATH inſtituted the Sacrament, and Sacrifice of his body, *vnder the formes of bread and wine.*

THe ſupreame wiſdome of Chriſt, hath inſtituted the Sacrament and Sacrifice of his body, vnder the formes of bread and wine, for many reaſons, of which the moſt principall

principall ſeeme to me to be theſe. Firſt, becauſe the bread and wine, ſenſibly and very properly ſet forth the nature, the profitableneſſe, and the excellencie of this Sacrifice, and Sacrament. There is nothing more common, nor better knowne to vs, then bread and wine; which as they are the two moſt noble and proper ſuſtenances of mans life; euen ſo the Sacrifice and Sacrament of the body of our Sauiour, is the moſt diuine food and ſtrength of our ſoules and bodies. Bread and wine is very profitable and neceſſary in the beginning, midſt, and end of repaſt; and the Hebrewes, vnder the word, *Bread*, comprehend all meat, as being the chiefe, and a companion of all other meates; and the ancient Sages haue of old called wine, the King of the banquet. Our Sauiour then hath inſtituted the Euchariſt with theſe two Symboles, or ſignes, to teach vs by them, that in the Law of Grace, the Sacrifice, and Sacrament of his body, holds the firſt ranke amongſt all the preſents of meate, that can be ſet vpon the table of his Altar, for to honour his Maieſtie, and feede our ſoules withall.

i. 6. 46. eſ. 25. Mat.

4.

THE BREAD AND WINE, SIGNES of the Paſſion of our Sauiour in *his Sacrament.*

THe ſecond cauſe, wherefore our Sauiour hath inſtituted the myſtery of his body in theſe elements, is to ſet before our eyes, that, which he hath endured for vs, making himſelfe bread and drinke vnto vs. The corne is caſt into the earth to come vp in eares, and to encreaſe; it dyeth to come forth, it endureth winde, haile, froſt, heate and cold in the field; it is threſhed in the barne-floore, ground

in the Mill, wrought in the kneading, and baked with fire in the Ouen. The Grape carries the markes of the ſame torments; for after it eſcapeth the iniuries of the ayre, as the Corne doth; it is troden and trampled vnder feete, it is wrung in the Preſſe, it endures to be ſhut vp in the Tunne and incloſed in the caue, for to become good wine. Theſe actions and paſſions are the draughts, that paint foorth to vs, the trauailes which our Sauiour hath endured, that hee might be to vs the celeſtiall bread and wine, which hee giueth vs in the Sacrifice and Sacrament of his body.

5.

THE BREAD AND WINE IN THE Euchariſt, ſignes of the Myſticall body of *our Sauiour.*

THe third cauſe of this inſtitution, made in theſe elements, is to repreſent the myſticall body of the Church of Ieſus Chriſt: for as the bread and wine is made of many cornes, and wrought into one paſte: ſo the Church alſo is compoſed of many members, vnited vnder one head: therefore it is, that the Greekes call this Sacrament *Sinoxis*, that is to ſay, collection; and the Latines *Communion*, as much to ſay as a common vnion. For theſe reaſons, and likeneſſes, our Sauiour hath inſtituted this myſtery in bread and wine, in ſuch ſort, that the bare elements ſpeaking without words, doe teach vs theſe three godly leſſons; the charity of our Sauiour in nouriſhing vs with himſelfe; his patience, in ſuffering for vs; and our vnion with him. Such was his diuine wiſdome in this inſtitution, that it learneth alſo for Doctrine.

S. Chryſoſt. ho. 24. in 1. Cor. S. Aug. 26. in Ioan.

6.

THE BODY OF OVR SAVIOVR CALled *Bread*, and his Blood *Wine*.

FOr the ſame cauſe aforeſaid, the Scripture calleth the body of our Sauiour Bread, and his blood Wine. *Ieremie* ſaith in the perſon of the Iewes, *Let vs caſt wood vpon his bread*, that is to ſay, Let vs put his body on the Croſſe, as the ancient Fathers haue interpreted it. Againe, *Hee ſhall waſh his ſtole in wine, and his garments in the blond of the grape*; that is to ſay, he ſhall ſhed his bloud in abundance, figuring his bloud by the wine. Saint *Paul* alſo, calling the Sacrament bread and wine, explaines it to be the body and bloud of our Sauiour. *Hee that ſhall eate* (ſaith he) *this bread, and ſhall drinke this Chalice vnworthily, he ſhall be guiltie of the body and blond of our Lord*. Our Sauiour himſelfe calleth himſelfe *Bread*, and his bloud *Drinke*, becauſe he offered himſelfe to his Father in Sacrifice, and giueth himſelfe to men in this Sacrament, vnder the formes of bread and wine.

Ier.11.

Gen.49.11.

Cor.10.16.

Cor.11.27.

m.6.

7.

WHAT THIS SACRAMENT IS.

THe Euchariſt is a Sacrifice, as was the Oblation of *Abel*, and both a Sacrifice and Sacrament, as was the Paſchall Lambe, and many other ancient myſteries: for the body of our Sauiour, as it is offered to God in the Maſſe, is ſacrificed; and the ſelf-ſame body, as it is giuen for food

to

to Christians, is a Sacrament. And heere-hence some figures represent it onely, as it is a Sacrament, so did the Tree of Life: others, as a Sacrifice onely, so did the Oblation of *Abel:* others, as both a Sacrifice and a Sacrament together; and so did the Oblation of *Melchisedech*, the Paschall Lambe, and such like. Well then, a Sacrament is a signe and an instrument of a holy thing; so Baptisme signifies the internall and holy washing of the soule, and as an instrument effects it, if he, which receiueth it doe not hinder the same. In like manner the Eucharist containes the body and bloud of our Lord inuisibly, which feed the soule, and is also a signe thereof, by the outward materiall visible formes of bread and wine, and in this respect is a perfect Sacrament.

8.

WHAT A SACRIFICE IS, AND HOW it is offered in the Masse.

THe Sacrifice taken in his proper signification, is an outward action of religion, and soueraigne honour, done to God in acknowledgement of his supreame Maiestie, by a proper officer, in offering some present, and in making some change thereof. In this manner, the offerings of beastes, and other bodies in the Law of Nature, and of *Moses*, were Sacrifices. And in this sense, the Eucharist also is a Sacrifice in the Law of Grace; and that of so much more excellencie aboue the former, as the bodie of the Sonne of God, offered in it, surpasseth all the other bodies, which could be presented to the diuine Maiestie. This Sacrifice is made (as hereafter we shall shew more at large) by the words of Consecration. *This is my body: this is my blood*, by which Iesus Christ transubstantiates the

bread and the Wine, into his body and bloud, and by the ſame action, hee offers it to his Father for his Church, though he vſe not any formall words of oblation, as by ſaying, *I offer thee my body*; for it is enough, that he make it preſent vpon the Altar with that intention; for he did no more in offering the Sacrifice of the Croſſe, as neither did the ancient Sacrificers in their Sacrifices. God vnderſtands ſufficiently the language of the heart. The Church hauing this body from the liberality of God, offers it with Ieſus Chriſt, and by it doth honor him with homage of diuine and ſoueraigne whorſhip: ſhee alſo prayeth to him by the merits which were purchaſed in this body, & afterward taketh it for her food and refection. And as in olde times God gaue beaſts to the Iewes, which the Iewes offered to him againe, honouring him in them, and did eate of the fleſh, to participate of the Sacrifice: ſo hath he giuen vs the body of his Sonne, and we honor him with it, and pray vntó him, endeuoring by it, as by a rich preſent, to pacifie him, and to make him fauourable towards vs, and afterwards we take it for our refection; but yet without euer conſuming the ſame, as the bodies of beaſts were conſumed, which could ſerue but once, and therefore to euery Sacrifice was required a new beaſt. But the body of our Sauiour is immortall, and alone ſufficient to honour God, and to be the food of immortalitie to all the members of his Church, at all times, and in all places. We haue ſaid before, that good workes, done for God, are ſometimes called Sacrifices, as Prayers, Faſtings, Almes, and other actions of piety; but theſe are called Sacrifices, only by way of reſemblance; and this kinde of Sacrifice euery one may, and ought to offer: whereas the proper and true Sacrifice cannot be offered, but by him, who is a proper and true Prieſt by office, ſuch as was *Melchiſedech*, and the Iewiſh Prieſts of olde, and now are the Prieſts of Chriſt.

Aug. lib. 10. Ciuit. cap. 6.

THE

9.

THE DIFFERENCE BETWEENE A Sacrament and a Sacrifice.

FIrſt, a Sacrament is inſtituted of God for the ſanctification of his creature, but a Sacrifice is ordained to honor the Creator; the one regardeth man, the other reſpecteth God: for albeit, that the ſanctification, giuen by the Sacrament, redounds to the honor of God; and the action of Sacrifice to the ſanctification of his creature: the proper end, notwithſtanding, which a Sacrament aymes at, is to ſanctifie man; and that of the Sacrifice, to doe homage vnto God; neither more nor leſſe, then in a Ciuill Monarchie; Alleagiance is for the King, and the adminiſtration of Iuſtice for the People, though adminiſtration of Iuſtice honor alſo the King, and Alleageance be profitable to the Subiect. Euen ſo then in the Church, a ſpirituall Monarchie; the Sacrament is ordained to helpe man, and the Sacrifice to honour God: What more is done in the one or the other, it is rather by conſequence, then of the firſt intention; and therefore as a Sacrament is properly the ſigne, and inſtrument of the grace of God: ſo a Sacrifice eſpecially ſetteth foorth the greatneſſe and Maieſty of God.

Secondly, a Sacrament profits onely him, which receiueth it, being well diſpoſed and prepared, as Baptiſme ſanctifieth only the baptiſed: the Sacrifice may profit all the world, abſent, preſent, iuſt, iniuſt, diſpoſed, indiſpoſed, liuing, and departed, if they be not in deadly ſinne; for though it be not directly inſtituted for the Sanctification of man, as hath beene ſaid, yet notwithſtanding, it openeth the doore to the ſanctification of all men, for as-

much as it pleaſeth God by honor and prayer, and by this office of piety it obtaines of him mercy and grace, and new bleſſings of repentance, and remiſſion of ſinnes to all thoſe, for whom it is offered. And ſo therefore the Sacrifice of the Maſſe is profitable for all thoſe, which heare it, and for whom it is offered.

10.

NO RELIGION WITHOVT Sacrifice.

AS the Church hath alwayes had Sacraments, for a meanes to ſanctifie the children of God; ſo it hath neuer been, nor euer ſhall be vpon the earth without a Sacrifice. And ſure great reaſon there is it ſhould be ſo: for ſince that al true religiō is inſtituted for the ſoueraigne acknowledgement & ſeruice of God; it is neceſſary that in his Church, which is his Kingdome and Monarchie, there ſhould be a publike worſhip of ſupreame honor, by which men aſſembled in one body, and ſocietie, might profeſſe their faith and dutie towards him. This worſhip is the Sacrifice, by which God is knowne and adored publikely, as our ſoueraigne Lord, Maſter of life and death: and Author of all our good, the moſt high honor, that can be giuen, proper to God, and vncommunicable to any creature, as onely due to diuine Maieſtie. Wherefore a Religion without a Sacrifice, is a body without a ſoule, and a Monarchie without homage, or publike acknowlegement of authoritie; that is to ſay, without a ſigne of Monarchie. The Church then onely keeper of true Religion, hath euer had proper Sacrifice, and Prieſts appropriated by their office, to adminiſter the ſame. The moſt famous Sacrifice in the Law of Nature, was that of bread and wine,

offered

offered by the High-Prieſt, *Melchiſedech*; in the Law of *Moſes*, there were many; in the Law of Grace, our Sauiour hath eſtabliſhed this of his body; one alone in the place of all the Ancient, adumbrated by them all; and alone the moſt ſufficient of all; as well by reaſon of the thing offered, which is of infinite price, as of the dignity of the Offerer, who is the Sonne of God: for the Prieſt is nothing but his Vicar; ſo as this onely Sacrifice is in eſtimaon aboue all thoſe of olde, as the Sunne is aboue all the Starres. A Sacrifice moſt perfect, and moſt worthy of our Sauiour, who hath inſtituted it in the Law of Grace, the moſt perfect Monarchie that euer was, or which euer ſhall be, and inſtituted it after ſo noble a manner, as it is full of myſtery, to wit, after the reſemblance of the Sacrifice of the moſt noble King, and High-Prieſt, *Melchiſedech*, vnder the formes of bread and wine, which he ſhall offer, euen vntill the end of the world by his Prieſts and Vicars, he himſelfe remaining High-prieſt for euer, after the order of *Melchiſedech*.

II.

TESTIMONIES OF THE HEBREW Doctors vpon the ſame ſubiect, that is, of the Sacrifice of MELCHISEDECH.

RAbby *Samuel*, renowned amongſt the Hebrewes, ſpeaking of this, that *Melchiſedech* offered, ſaith, *Hee did an act of Prieſt-hood, for he ſacrificed bread and wine to God holy, and bleſſed.* *Rabby Samu in Gen.*

Rabby *Phinee* alſo, a great Hebrew Doctor: *In the time of the Meſſias all the Sacrifices ſhall ceaſe, but the Sacrifice of bread and wine ſhall remaine alwayes, as it is written in Geneſis: And* Melchiſedech *brought forth bread and wine.* *Rabby Phinee* See *Gal. l.*

Mel-

Melchiſedech, *that is to ſay, the King Meſſias, ſhall except out of this ceſſation of Sacrifices, the Sacrifice of bread and wine,* Pſal. 109. *as it is ſaid in the Pſalmes. Thou art a Prieſt for euer, after the order of* Melchiſedech. His meaning is, that *Melchiſedech* was the figure of Ieſus Chriſt, who is the true Meſſias, and that Ieſus Chriſt is an High-Prieſt for euer, according to the order of *Melchiſedech*, inſtituting in his Church an eternall Sacrifice of his body and blood, vnder the formes of bread and wine, making all the other Sacrifices to ceaſe, they being but ſhadowes and figures of this heere. And ſo wee ſee it to be fulfilled, ſince the death of our Sauiour, wherein all the bloody Sacrifices, Figures of his death, were finiſhed, whereas contrariwiſe the inſtitution of the Eucharist, which is our Maſſe, the Sacrifice figured by that of *Melchiſedech*, then tooke its firſt beginning.

12.

TESTIMONIES OF THE ANCIENT Greeke Fathers, vpon the Figure of MELCHISEDECH.

Clem. lib. 4. Saint *Clement.* MELCHISEDECH, *King of Salem, Prieſt of the moſt high God, gaue the bread and wine ſanctified, in figure of the Eucharist.*

Chryſoſt. hom. 36. in Gen. Saint *Chryſoſtome*, ſpeaking of the ſame Sacrifice of MELCHISEDECH. *Beholding the Figure, thinke, I pray you, vpon the truth*, that is to ſay, if thou makeſt account of the Offering of *Melchiſedech*, how much more of the Sacrament and Sacrifice of the body of our Sauiour, which is the truth, ſignified of old by the ancient Figure? And againe: *After that* MELCHISEDECH, *King of Salem, had offered bread and wine* (for hee was the Prieſt of the moſt

most high) ABRAHAM *tooke from his hand part of that, which had been offered,* that is to say, he did eate and drinke of the sacrificed bread, and wine.

Theodoret, hauing declared how our Sauiour had begun his Priest-hood after the order of *Melchisedech*, in the institution of the Sacrament of his body, addeth, *Wee haue found* Melchisedech, *Priest and King, affirming to God not Sacrifices of beasts, depriued of reason, but of bread and wine*; as if he should say, that the Priest-hood and offering of our Sauiour, is not with effusion of blood of beasts, as that of *Aarons*, but without killing; and that his body is giuen in Sacrifice, vnder the formes of bread and wine, acccording to the order of *Melchisedech*. *Theod. in Psal. 109.* *Idem in Gen. 4 63.*

Saint IOHN DAMASCENE, *The Table of* Melchisedech *figured out our mysticall Table*; *euen as* Melchisedech *carried the Figure, and the Image of the true Prelate, Iesus Christ*. *S. Ioan. Damas. lib. 4. de Fid. cap 24.*

THEOPHILACT, vpon the Epistle to the Hebrewes, explaning the words of the Psalmist, *Thou art a Priest for euer, according to the order of* Melchisedech. *It is most certaine* (saith he) *that this Prophecie is to be vnderstood of Iesus Christ*; *for it is he onely, that hath sacrificed bread and wine according to the order of* Melchisedech. And a little after, *He saith eternally, as well for that Iesus Christ maketh intercession for vs incessantly to his Father, as for that he is offered euery day: this Oblation is made without ceasing, by the Officers and Seruitors of God, hauing for Priest and for Sacrifice, Christ the Sauiour*; *it is hee that breaketh and distributeth himselfe*. *Theophil. in ca[illegible] 5. ad [illegible] Psal. 10[illegible]*

13.

TESTIMONIES OF THE ANCIENT Latine Fathers.

S. Cyprian. l. 2. ep. 3. ad Cæcil.

SAint CYPRIAN, *Who hath been more Priest of the highest, then our Lord Iesus Christ, who hath offered Sacrifice to God the Father, and offers the same, that* Melchisedeth *did, bread and wine, to wit, his body and his bloud, for his body is the true bread, and his bloud is the true wine, and the true drinke.*

Ioan. 6.

S. Hieron. epist. 126. ad Euagr. S. Hieron. in ep. ad Marcel. nomine Paula, & Eustoch. scripta.

Saint *Hierom*, giuing a reason to *Euagrius*, wherefore *Melchisedech* was compared to our Sauiour. *It is* (saith he) *because he sacrificed not victimes of flesh and blood of beasts, but dedicated the Sacrament of Christ with bread and wine, a simple and pure sacrifice.* And elsewhere, *Reade Genesis, Thou shalt finde the King of Salem Prince of the Citie, who then offered in Figure of Christ, bread and wine, and dedicated the mystery of Christians in the body and bloud of our Sauiour.* Againe, *Our mystery* (the Masse) *is signified by the word Order; not in imolating victimes of beasts, according to the order of* Aaron; *but in offering bread and wine, that is to say, the body and bloud of our Sauiour.*

S. Ambrof. l. 5. de Sacra. cap. 1.

Saint *Ambrose* speaking of the Eucharist, *We know* (saith he) *that the Figure of this Sacrament hath gone before in* Abrahams *time then, when* Melchisedech *offered Sacrifice.*

S. Aug. lib. 16. de Ciuitate Dei. cap. 22.

Saint *Augustine* speaking of this Sacrifice of MELCHISEDECH: *Then first was shewed in Figure the Sacrifice, which now is offered by Christians throughout the vniuersall world.* And elsewhere, *Those, that reade, know what* Melchisedech *brought forth, when he blessed* Abraham, *and are made partakers thereof; they see that through all the world such a Sacrifice is offered:* And he meaneth the Sacrifice of the Masse, which is offered ouer all the world.

S. Aug. lib. 1. cont. Aduers. Leg. cap. 20.

THE

14.

THE DIFFERENCE BETWEENE THE Sacrifice of the Croſſe, and that of *the Euchariſt.*

THe Sacrifice of the Croſſe was bloudie, offered but once, in Hieruſalem onely: this of the Euchariſt not bloudie, it is offered, and ſhall be, throughout all the world, where the Church is diſperſed, and that euen to the end of the world. That of the Croſſe is the chiefe cauſe of our good, the treaſure and the generall exchequer of our redemption, and the fountaine of our ſanctification: for by this death our Sauiour hath purchaſed vs all the good, vnleſſe we hinder or neglect it: the Sacrifice of the Maſſe, is the inſtrument to apply the fruit of all theſe purchaſed goods vnto vs; it is the key, which opens this treaſure; it is the meanes to haue part of this ſubſtance, and the bucket to draw vp from the ſpring of this fountaine, wherewith to cleanſe vs: and as when ſome one is waſhed in Baptiſme, or abſolued in Penance, the merite of the Croſſe flowes into him or her, that is baptiſed or abſolued from ſinne, by meanes of theſe Sacraments: euen ſo the fruit of the Croſſe is diſtributed by the Sacrifice of the Euchariſt, to all thoſe, which offer it, and for whom it is offered; and it is the ſame body, that was offered vpon the Altar of the Croſſe; and that which is offered on the Altar in the Church, and giuen for food of immortalitie to all thoſe, which will receiue it. The Maſſe then, celebrating this Myſtery, makes the Sacrament and Sacrifice of the body of our Sauiour, and in them both is (as of olde, the ancient Sacraments and Sacrifices were) an inſtrument to make vs participate the merit of the Paſſion of our Sauiour;

Of this Oblation ſpeaketh Saint *Paul*, *Hebr.* 7. 27.

our; but ſo much more efficatious and precious, as Ieſus Chriſt, who is in it the Prieſt, and the offering (for the man is but the Vicar) ſurpaſſeth in dignity the ancient Prieſts, and their earthly victimes. This is the difference betweene the Sacrifice of the Croſſe and that of the Maſſe, and the glory of God is manifeſted diuerſly thereby, in two diuers myſteries.

15.

THE DIFFERENCE OF THE SACRIfice of *Melchiſedech*, and of this of *the Maſſe*.

THe Sacrifice of *Melchiſedech*, was but the ſhadow and the Figure; this of the Maſſe, the body, and the truth. In that there was nothing but bread and wine, terreſtriall, materiall, and inſenſitiue, nouriſhing nothing but the body, and that for a little time; in this there is offered the body and bloud of our Sauiour, the true bread, and the true drinke, bread of heauen, bread of life, immortall and glorious diuine bread, and diuine fleſh, without the ſubſtance of any materiall bread, both meate and drinke together, giuing the nouriſhment of grace to the ſoule, and the ſprout of immortalitie to the body, and to both of them the fruit of all bleſſedneſſe. In that God ſhewed his diuine wiſdome, figuring with his prouident penſill the future Prieſt-hood of his Sonne, in the perſon of *Melchiſedech*: and the Sacrifice of the body of his Sonne, in the Sacrifice of *Melchiſedech*. But in this heere hee hath left markes infinitely more cleare of his omnipotencie, wiſdome, and boundy; changing the hidden ſubſtance of bread into that of his body, without changing the forme of the outward accidents, offering himſelfe by himſelfe,

being

being at one instant together, the Sacrificer, and the thing Sacrificed. Could he shew himselfe more great, more skilfull, and more liberall? Could he establish a Sacrifice either more honorable for the acknowledging of his diuine Maiestie, then this, in which he offered not the body and bloud of beasts, but his owne body and bloud, or more profitable to man, then in which he giues vs his owne body? This mystery then, so agreeable to the honor of God, and so beneficiall to his friends, doth it not merit to be eternally continued in the Church, according to that, which *Dauid* hath so diuinely prophecied, *Thou art a Priest for euer, according to the order of Melchisedech*? Not according to the order of *Aaron*, who was the Sacrificer of the bodies of beasts, lesse honorable, and lesse profitable, and therefore worthy to be changed; but according to the order of *Melchisedech*, offering without bloud the body of the Sonne of God, vnder the formes of bread and wine; Sacrifice and Priest-hood most honorable, and most worthy to endure euen to the end of the world, neither can the world be furnished with a better, either for the honor of God, or for the good of his children.

16.

THE GOOD SPIRITVAL SOVLDIERS are worthy of the food, and blessing of the *body of our Lord.*

BVt who are the children worthy to feed vpon this Sacrifice, and to haue the blessing of the true *Melchisedech*? truely they are *Abraham* and his souldiers, which haue noble soules, and are armed in all parts with vertue: which hotly pursue the enemies of their saluation, fighting valiantly against the forces of the Assyrians pride,

Couetouſneſſe, Leachery, Enuy, Gluttony, Hate, Idleneſſe, Iniquity, Impiety and other vices, ſignified by the Aſſyrians. Theſe then are they that giue the tenth of their victories, and of their ſpoiles to God; which giue him thankes for his benefits, and acknowledge his aſſiſtance, as chiefe cauſe of all their good actions; for which they glory in nothing but in him, and confeſſe that all their good commeth from him. Theſe are they that are true children of *Abraham*, and like valient warriers, know readily how to manage their bodies in all ſorts of combates, and exerciſes of ſpirituall battle.

This braue Horſe of *Abrahams*, ſo well made, and ſo well taught to the bitt, and to the ſpurre, to trotte, to gallop, to runne, and to bee decently ordered, reſembleth thoſe bodies, that are well tamed and well taught to follow the commands and directions of a warlike ſoule. Such was he, which ſaid, *I chaſtiſe my body, and make it a ſeruant*; ſuch haue been a thouſand champions of our Sauiour, which haue victoriouſly combated againſt the greateſt forces and armies of their enemies, the world, the fleſh and the diuell. Such ſouldiers are worthy of the bread of God; worthy which, whom the great *Melchiſedech* ſhould comply in the end of their victories, comming foorth to honor them, to congratulate with them, to inuite them to receiue the holy Repaſt of his ſacred body, and to ſanctifie them with his great bleſſing, wherewith they returne into their countrey, which is heauen, rich with reward, and enobled with immortall glory.

1. Cor. 9. 27.

THE

THE FOVRTH PICTVRE.

ISAAK ON THE ALTAR.

The Deſcription.

THeſe two yong men, ſeruants of *Abraham*, attend at the foote of the mountaine with this ſaddled Aſſe; *Abraham* himſelfe, with yong *Iſaak*, is aſcended to the top of the mountaine, hauing commanded them to tarry beneath, vntill he had there worſhipped, and offered Sacrifice: this is the third day, ſince they came from home with him, hauing neuer vſed to depart from him: their face ſhewes, that they are ſorrowfull, and aſtoniſhed; and it is by all true likelihood for not knowing the cauſe, why he ſhould leaue them; and for hauing ſeene and heard of things they miſliked: they had ſeene, how their Maſter all ſad, had put the wood (which the Aſſe carried) vpon the ſhoulders of *Iſaak*, taking himſelfe fire in the one hand, and a ſword in the other; and certainly the teares ran downe in great abundance from their eyes, becauſe they ſee their yong Maſter loaden with this heauie burden, to goe with no little paine, for hee is tender and delicate, and but fiue and twentie yeeres old. They could not alſo imagine, what ſhould be the Sacrifice *Abraham* would offer, ſeeing it was his cuſtome to Sacrifice before his domeſticals, without euer hauing vſed ſuch like ceremony. But this, which puts them yet in more great wonder, is, that they perceiued not any beaſt he had to ſacrifice, whereof *Iſaak* himſelfe being ſollactous, asked of his Father in the way, where the Lambe was for the Burnt-offering, to whom *Abraham* anſwered, that God would prouide it. The good childe knew not, that himſelfe was

Ioſeph. lib. 1. Antiq. cap. 13

the

the Lambe, appointed for the Sacrifice; leſſe knew hee what this holy old man thought within himſelfe; for hee felt a maruailous combate in his ſoule, preſſed on the one ſide with the aſſaults of Nature, which moued him to fatherly compaſſion; and on the otherſide with the Word of God, which made him ſtedfaſt in the execution of his Commandement. Nature ſaid to him; O Father, what doſt thou? Haſt thou begotten a ſonne, to be his murtherer? Haſt thou giuen him life in the world, to put him, with thine owne hand, to death? Haſt thou giuen being to this creature, and wilt thou depriue him of it, in a moment, as ſoone as it beginneth? Wilt thou burie in one moment, the comfort of thy age, and all the hopes of thy future race, within the tombe of thy only ſonne? Thy only ſonne, giuen thee of God, after ſo many faire and goodly promiſes of thy proſperity? Thy onely ſon, ſo tenderly nouriſhed, ſo carefully brought vp, ſo beautifull, ſo gratious, ſo obedient and perfect in all kinde of graces? And who euer ſaw ſuch a Father, as thou art? And what will thy houſhold, thy neighbours, and thy kindred ſay? And aboue all the reſt, what will his poore Mother ſay, (who ſitting at home, little thinketh of any ſuch matter) when ſhee ſhall ſee thee returne all alone, and that ſhee ſhall heare the pitifull newes of her deare, and onely childe ſlaine, not by force of ſickneſſe, nor by the hand of the enemie, nor by the teeth of any furious beaſt, but by the ſword of his owne Father, imbrued in the bloud of his ſonne? O Father, what doſt thou? And into what rigour is thy old age fallen, towards the end of thy daies? O happie hadſt thou been, if thou had neuer been a Father? Happy, if in thy yong and barren yeers, thou hadſt bin plucked downe haſtily into thy graue? This ſaid Nature to him.

But faith and charity towards God, vſed another Language, and of a farre higher nature. ABRAHAM, thou art to obey the voice of God; thy ſonne is neither thine, nor his mothers, but borrowed; it is God, who hath lent him

him thee, without giuing any certaine tearme of life; hee will haue him now, it is his right; he is Maſter of life and of death, he can be vniuſt in nothing that he commandeth, though it be, that he command the father to kill his ſon. He is Almighty to multiply thy race without *Iſaak*, hauing a thouſand meanes within the treaſure of his diuine ſecrets to accompliſh this, which he hath promiſed thee. If thy ſonne be faire, wiſe and vertuous, ſo much more is he worthy to be preſented before the eyes of his Maieſty. No perſon will blame thee to haue obeyed God; and if men blame thee, what haſt thou to doe with the words, and iudgement of the vaine world, where the voice of the high God reſounds in thy eare? And thy wife, if ſhee be wiſe, will take it patiently, giuing place to neceſſitie, and to the diuine will of God; if ſhee be not wiſe, thou muſt not regard her. Onely obey, and care not for any other thing; our Lord Almighty hath ſo commanded it, and his commandement can be for nothing, but for thy good, nor the execution of it, but for thy merit and praiſe. So Nature combated with Faith, and Reaſon with Grace, but in the end, the victory remained to Faith and Grace. *S. Aug. lib. 16 de Ciuit. cap. 32*

Wherefore, being come to the top of the Mountaine, and hauing laid in order the wood vpon the Altar, and made ready euery thing for the Holocauſt, *Abraham* doth declare his intention to his ſonne, and then dearely embracing him, ſaith to him; O my deare ſonne, euen now thou askedſt of me where the Lambe was, that is to be ſacrificed? It is thou, my beloued, which muſt be that Lambe; It is thou, that the great God hath choſen; thou art no more mine; I am no more thy Father; thou art the Holocauſt, conſecrated at this time to the honor of God; Adew my ſon; and with theſe words, loſing his voice, ſobbing, and weeping, he kiſſed him. But *Iſaak*, ſaid to him, O my moſt honorable Father, the will of God and yours be fulfilled; my life is his and yours; and my death cannot haue a more honorable graue, then the Altar of his Maieſtie.

Farewell, my moſt honorable Father, accompliſh his good pleaſure: Adew my moſt honorable Mother, without farewell; I bewaile your ſorrow, bewaile not my death, ſince it is ſo diuinely ordained; you ſhall ſee me in the Land of the Liuing. *Abraham* now hath bound him, and ſet him vpon the wood, and bathing him with teares, kiſſeth him againe, and the more that he ſaw him couragious and obedient, the more was his heart wounded with fatherly loue towards him. Then *Iſaak*, like a little Lambe, conſenting to all from his heart, as hath been ſaid, and putting himſelfe, as he could, on his knees, after the manner as you ſee, recommends himſelfe to God, offering himſelfe as a liuely Holocauſt to his holy will, and his necke peaceably to his Fathers hand, ſo to become a perfect Sacrifice: *Abraham* his arme is lifted vp, and is ready to ſtrike; O God be mercifull to this poore Father, and his pious ſon; be thou contented, if it pleaſe thee, with the good will, and liuely faith of them both; they are already Sacrificed to thee in their hearts. Feare you not, O meeke and tender ſoules. Behold the Angell which hinders the blow, and cries with a high voice: ABRAHAM, ABRAHAM; *ſtay thy hand, ſtrike not thy childe.* ABRAHAM ſtayes, and falls on his knees, rauiſhed with pleaſure and admiration. The Angell ſhewes him a Ramme, caught in the buſh by the hornes, to burne in the Holocauſt inſtead of *Iſaak*. *Abraham* goes, and puts it on the Altar with thankſgiuing: and ſo are they both deliuered, and both gaue thankes to God: for this diuine fauour. O great God, thy name be bleſſed, as well in this thy command, as in thy countermand thereof! O thou art wiſe in both, and good in both! O how well thou knoweſt to make triall of the faith, and loue of thoſe, that thou loueſt? and mightily to deliuer them from paine, and to ſet them in repoſe.

I.

ISAAK, AND THE RAMME SACRIFICED, a Figure of the death of our Sauiour, and of *the Sacrifice, and Sacrament of his body.*

NO perſon doubts, that the Sacrifice, made in the perſon of *Iſaak*; and the Ramme, containes the Figure of the death of our Sauiour, the reſemblance conſiſts in theſe points; which Saint *Auguſtine* in one of his Sermons, no leſſe piouſly, then eloquently obſerueth. *Abraham* giueth his ſonne in Sacrifice, and his ſonne *Iſaak* alſo giueth himſelfe. God the Father gaue his Sonne for our redemption; and Ieſus Chriſt for the ſame cauſe gaue himſelfe to his Father. *Iſaak* carrieth his wood to the Mountaine; Ieſus Chriſt carrieth his Croſſe to Mount *Caluary*, which is the very ſame Mountaine whereon *Iſaak* was offered, ſaith the ſame Doctor, hauing learned it of Saint *Hierom*, whom he citeth. And it importeth not, that *Ioſephus* writeth, that *Iſaak* was offered in the Mountaine *Moria*, where *Salomon* builded his Temple; for the place of the Temple and Mount Caluary, were in one and the ſame Mountaine, though diſtant in place; and the ſelfe-ſame Mount Caluary was alſo the Sepulcher of *Adam*. As for the killing, and the burning of the ſheepe or Ramme vpon the Altar, inſtead of *Iſaak*, it containeth another myſtery, accompliſhed on the Croſſe, as declareth Saint AVGVSTINE: *Abraham* (ſaith he) *repreſented God the Father, giuing his onely Sonne:* ISAAK *repreſents Ieſus Chriſt, obedient to his Father, and offering himſelfe vpon the Altar of the Croſſe; but the Diuinity repreſented by* ISAAK, *endures not any hurt, but onely the humanity, ſignified by the Ramme:* hee is tyed by his hornes, as Ieſus Chriſt was tyed in power, ſignified by hornes,

S. Aug. Serm. de Temp.

S. Aug. Serm. 71. de Temp. Ioſeph. lib. 1. Antiq. cap. 1.

S. Aug. Serm. de Temp.

hornes, and by his owne power; for no other power could master, hold, or binde him. Caught in a bush, as our Sauiour was: *Fastened* (saith the same Doctor) *to the bush, when he hung betweene the hornes of the Crosse, his hands and feete nailed, and his head crowned with thornes.* These are the resemblances of the Crosse, to the Sacrifice of *Abraham*: No man also doubteth, but this selfe-same Sacrifice was a Figure of the Sacrifice and Sacrament of the Masse, seeing that this hath alwayes been the faith of the Catholike Church, as it appeareth by the Canon of the Masse, where like mention is made of this Sacrifice, and that of *Abel*, and of *Abraham*: which is also confirmed by the testimony of Saint *Ambrose*, who hath recorded the same Prayer in his writings; and by Saint *Thomas of Aquine*, in his Prose, *Lauda Sion*; and will be easily perceiued by the reference of the one to the other, as of the Figure to the Truth it selfe. In this Oblation, *Abraham* offered the Sacrifice, which he had made, that is to say, his sonne, whom he had begotten; in the Eucharist the Sonne of God offers his bodie, which he himselfe formed in the wombe of the Virgin, and which he maketh present vpon the Altar by his omnipotent word. *Abraham*, the Sacrificer, offereth the Victime, and *Isaak* also a liuely and reasonable Victime, offereth himselfe; in the Eucharist, Iesus Christ offers himselfe, who is both Priest and Sacrifice; Sacrificer and Victime, and that both liuing and reasonable. *Isaak* being offered, endured nothing in the Sacrifice, but onely the Ramme in his roome; the body of the Sonne of God endures no hurt in the Eucharist, perseuering alwayes whole, but onely the substance of bread and wine, which cease to be after the words of Consecration, and the visible species and accidents thereof, which are subiect to alteration.

S. *Aug. Serm. 71 de Temp.*

S. *Ambros. l. 4. de Sacra. c. 6.* S. *Thom. in Prosa lauda Sion.* S. *Ambros. lib. 4. de Sacra. cap. 9.* S. *Thom. in Prosa lauda Sion.*

Isaak was not to be offered in any place indifferently, neither was that left to the choyse of *Abraham*, but in a chosen place, and appointed expressly by God himselfe, who

who ſpake thus to *Abraham*, *Then ſhalt offer thy ſonne vn-* Gen.22.2.
to me for an Holocauſt, in one of the Mountaines that I ſhall ſhew thee. Ieſus Chriſt alſo is offered onely in the Mountaine of the Church, the Mountaine of Sion, where hee raigneth, and he is offered in ſuch a place, and on ſuch an Altar, as his Church, taught by the holy Ghoſt, appointeth. Thus haue we ſeene ſome draughts of the Figure, which ſignifieth our truth; let vs now ſee ſome others. Pſal.2.6.

2.

THE HEIGHT OF THE MYSTERY OF the Euchariſt, ſignified by the Mountaine, and by *Abraham*; and how we are to approach vnto it.

THere are yet ſome circumſtances in the Figure, which teach vs other qualities of our Sacrament, and Sacrifice. The Mountaine teacheth vs, how high a myſtery it is: for it is a familiar marke in the holy Scripture, to ſhew thereby ſome diuine thing, which is eleuated aboue the baſeneſſe of common iudgement. So *Moſes* receiued Exod.20.
the Maieſtie of the Law, and the ſecrets of God in the Mountaine. And ſo the Prophet, exhorting the Preacher, to lead a holy and contemplatiue life, ſaith vnto him, aſcend vp to the Mountaine, *Thou, that Euangelizeſt to Sion,* Eſay 40.9.
that is to ſay, eleuate thy ſoule aboue earthly things, and aſcend the Mountaine of contemplation, the better to declare the high Mountaine of Gods greatneſſe. So our Sa- Matth.17.
uiour transfigured himſelfe on the Mount *Thabor*; ſo both himſelfe and his Church is called a Mountaine. And high, Dan.2.35.
and ſpirituall things, are ſignified by this circumſtance of high places on earth. As then the Sacrifice of *Abraham* was high and eminent in corporall ſituation: ſo the great-

neſſe of our myſtery is aduanced in ſpirituall highneſſe, and eleuated farre aboue earthly ſenſe, or humane iudgement, and truely ſet in the top of Mount Sion, being the moſt ſupreame, and the moſt admirable of all the other Sacraments in the Church of God. And in the ſame ſignification, the two ſeruants of *Abraham*, which repreſent our humane reaſon and vnderſtanding, remaine at the foot of the Mountaine, ſorrowfull and ſadde, as incapable of this Myſtery. And ſo likewiſe the Aſſe, by the which is meant our corporall ſenſe, yet more vnapt to aſcend the Mount of this diuine Myſtery. It is onely *Abraham*, and *Iſaak*, that is to ſay, ſpirits, illuminated with a firme and liuely faith, that haue their wings ſo ſtrong, as are able to flye ſo high pitch, and to contemplate the eminency, greatneſſe, and maieſtie of the Sacrament and Sacrifice of the body of the Sonne of God, on the top of holy Sion. But in mounting they muſt perſeuer, and walke on from home three dayes together, carrying with them the *Wood*, the *Sword*, and the *Fire*, to burne as *Abraham* and *Iſaak* did before them. Theſe three dayes are the preparation of good workes, which we ought to doe in the faith of the Trinity, before we preſent our ſelues to the Altar, and Table of this diuine Sacrifice. The wood ſignifies to vs the matter of good purpoſes and holy deſires, wherewith we ought to kindle the fire vpon the holy Altar. The Sword is the Word of God, with which we ought to be armed, for it is that, which ſaith, *This is my body*; and can doe all that it ſaith. If Nature make difficult to beleeue it; if ſhee oppoſe againſt it ſenſe or reaſon, we ought to defend our ſelues with this diuine Word, and fight manfully, as *Abraham* did, who beleeued that, which Nature ſtrongly diſſwaded, and executed that, which it abhorred. The Fire of *Abraham* is the Charity wherewith our heart ought to burne heere more then in any other acte of Religion; for this is a nuptiall feaſt, a banquet of Loue addreſſed for the children of *Abraham*; cloathed with the wedding garment:

ment: and prepared only for you, O faithfull ſoules, which ſigh holily, and fight valiantly againſt the aſſaults of infidelitie, and the counſell of the fleſh. Perſeuer couragiouſly euen to the third day, when God will lift you vp from this baſe earth, to make you ſee his glory in the top of the high and celeſtiall Sion, our true and aſſured dwelling. Math. 22.32

THE

THE FIFTH PICTVRE.

The Paschall Lambe.

The Description.

ALL is in darkneſſe now in Egypt, and all things reſt quietly in ſilence of a peaceable repoſe. The Sunne whirling about vnder the earth, is well-neare come to the Meridian Antipode, and the night is now in the midſt of his courſe in the Ægyptian Climate: the Hebrewes haue taken ſome foure howres ſince their myſticall refection of the Paſchall Lambe, in euery Family, according as they were appointed, and ſhall continue ſo to doe euery yeere, from henceforth, vpon the ſame day and howre, that is to ſay, in the euening of the fourteenth day of the firſt month of their holy yeere, beginning in March; for their Ciuil yeere began in September. The Ceremony is very ſtrange, for hauing ſprinkled the bloud of the beaſt on the threſholds and poaſtes of all their doores, they haue eaten with vnleauened bread, and wilde Lettice, the Lambe roaſted, diſſeuering the bones from his fleſh, without breaking any; and made maruailous haſte in eating; euery one holding a ſtaffe in his hand, hauing their garments girt to their loynes, and their ſhooes on their feete, as if they were ready out of hand to take a iourney. Hauing thus finiſhed the holy banquet, according to this Ceremony, they caſt the remainder into the fier. No perſon durſt after goe foorth into the ſtreete, they hauing had an expreſſe commandement to keep within; and not without cauſe; for there ſhall be preſented a terrible maſſacre, and it is begun already: heare you the lamentations, and howlings of the Ægyptians in this next

Sap. 18. 14.

Ioſeph. l. Ant. c. 4. *Exod.* 12. 1

Exod. 12. 8.

Exod. 12. 49.

Exod. 12.

Hieron. in
p 19.
.77.
d.9.22.24.
d.10.21.

Village, called *Tamis*, Where the *Pharoes* made their common reſidences; now is the fatall night wherein this ſupreame Puiſſance doth execute his rigorous iuſtice againſt thee, *Pharoe*, and againſt thy ſubiects, inſtruments of thy malice: thine and their hardned hearts, haue been beaten with nine great plagues, beaten with the fury of the foure elements, Fier, Ayre, Water, and Earth, beaten with little animals, armed with the arme of the Almightie, to conſtraine thee to let the Hebrewes go, whom thou detaineſt

d.7.27.
d.8.3.
d.8.17.24.

with vniuſt oppreſſion, thou haſt notwithſtanding remained alwayes hardned. But at this time thou art ouercome, inforced to yeeld, to open the dungeon of thy ſteeled heart, and to obey neceſſity, hauing refuſed the voice of the God of Hoaſts, of whom now thou feeleſt the arme more heauy then euer. O heauen, what aſtoniſhment, and what horrible ſlaughter is wrought by this deſtroying Angell? He hath alreadie ſlaine thouſands of the firſt-borne, as well of men, as of beaſtes, and will doe the like to all the reſt, without ſparing the firſt borne euen of the King,

d.12.29.

which ſitteth glorioufly in the throne of his Maieſtie. This horrible executioner of iuſtice ſcoureth all places, and ſpareth none, ſauing onely the Hebrewes. Hee hath indeed viſited their houſes, holding the ſword in his hand, but ſeeing the threſhold and poaſtes of their doores red with the bloud of the Lambe, he paſſeth on, without doing any

d.12.

hurt vnto them. He exerciſed all his fury vpon the Ægyptians alone, and namely, vpon this miſerable Citie, where euery place is full of dead bodies, the houſes, the ſtables, and the ſtreetes. The earth is feareſull, being oppreſſed with ſo many corſes, and the ayre is dreadfull, being wholly poſſeſſed, not onely with darkneſſe, but alſo with the cryes of Citizens, lamenting their preſent harmes, and fearing worſe. For they perſwade themſelues, and haue good cauſe to thinke and feare, that this night would make a generall tombe of all Ægypt. *Pharoe* hath ſent ſome of the Gentlemen of his Chamber, to call *Moſes*

and

and *Aaron*, which are alreadie come, he prayes them to giue him their bleſſing, and to depart in peace and in haſte, with all that appertaines vnto them; the Ægyptian people being fearefull, vrge them to be gone by all means poſſible. The Iewes will depart vpon the breaking of the day, but not without carrying away rich booties, of gold, of ſiluer, of apparell, pretious ſtones, and ſuch like treaſures, that they had borrowed of the Ægyptians vpon good condition, neuer to reſtore them againe; but to pay themſelues for their day labours in Ægypt many hundred yeeres together, without receiuing any reward for their trauaile and paines. It is a borrowing in name, but in effect a reſtitution of Iuſtice, iuſtly ordained of God himſelfe. If yee will attend a little, you ſhall haue the pleaſure to behold this departure; you ſhall ſee a world of people, for there went foorth on foote ſix hundred thouſand men of the Iewes, ouer and aboue the number of women and little children, and many Ægyptians beſide, that followed them, to be put in the Roll of the children of God with them: they began long ſince to goe foorth.

Exod. 12. 3

Exod. 12. 36

Exod. 5. 14

Exod. 12. 37

I.

OF THE TIME OF IMMOLATION OF the Paſchall Lambe, and of the Holy and Ciuill *yeere of the Hebrewes, and of their* Neomenia, *or new Moone.*

FOr to ſee well the verity of our Sacrament in the ſhadow of this Figure, in the firſt place is to be noted the ceremonie of the time, and the end of it. God commandeth the Iewes to take the Lambe, the tenth day of the firſt Moone of the Spring-time, where began the Holy yeere, and to immolate it, that is to ſay, to kill and offer it

Exod. 12.

to God, in the euening of the fourteenth day; wasting it presently after, and eating it, with the ceremony represented in the picture. The first Moone of holy yeere was the new Moone, the next to the Æquinoctiall in the Spring, which Æquinoctiall fell then in the fourteenth of March; and since the correction of the Callender of Pope *Gregorie* the thirteenth, it falleth vpon the twentieth. And all this Moone, taking part of March and part of Aprill, makes the first month of the yeere, the second Moone makes the second month, and so of others; and so many new Moones, so many beginnings of new monethes; and the first day of the Moone, was the first of the month; and the fourteenth of the Moone, was the fourteenth of the moneth: So as the yeere of the Iewes, was twelue Moones, or twelue moneths of the Moone, euery one hauing nine and twenty daies and a halfe, which is the whole space of the course of the Moone; true it is, that to keepe the number of dayes whole, they make, that one moneth hath thirtie daies, and the other nine and twentie; and the monthly yeere containes but three hundred fifty and foure dayes, lesse by eleuen dayes, then the yeare of the Sunne, which hath three hundred, threescore and fiue daies. For this cause, the Iewes from two yeeres to two, and from three to three, did enterlace one moneth; to the end to make by such addition, their moonely yeare, equall to that of the Sunne, which other people vse, as we doe now, and then their yeare consisted of thirteene months. Now the yeare, which begunne in this month of March, was the yeere commanded of God, and called holy or sacred, for in it he set his people at liberty. The ordinance is set
Exod. 12. 1. downe in these words: *This month shall be to you the beginning of months, and the first month in the yeere.*

They haue another common vulgar yeare, equal to this heere, vsed in secular intercourses and traffiques, beginning in the Moone next to the *Æquinoctium* in Autumne, which comes commonly in September, as that of the Spring

Spring-time in March, and the courſe of this firſt Moone, was the firſt month of this Ciuill yeare, containing part of September, and part of October, as the firſt month of the ſacred yeare, had one part of March and another of Aprill; as hath been ſaid. *Ioſephus* hath noted this difference of yeares, amongſt many Authors, and the Chriſtians vſe the ſame diſtinction, but grounded vpon another cauſe: for they haue a Sacred yeere, and a Ciuill; their Holy yeere begins either at Chriſtmas, or at the Circumciſion, or in March. Before the time of K. *Charles* the ninth in France, men began it at Eaſter, and ſince at the Circumciſion; and according to this yeere wee count at this preſent, 1600. ſince the Natiuity of our Sauiour, comming into the world to repaire our ages, and to giue vs eternity for time. *Ioſeph. lib. 1 Antiq. cap. 4*

Our Ciuill yeare is variable, and according to the diuerſitie of the Countrey, or condition of perſons; good husbands and Schollers begin at Saint *Remigius*, many at Saint *Martin*, ſome at Saint *Iohn Baptiſt*, and others at other ſeaſons: but the Holy yeare hath his vniforme limits, as it ought, and there is little difference through all the Catholike Church. Well then, God commanded the Hebrewes to keepe their yearely Sacrifice of the *Paſchall Lambe*, in this firſt month, and in the fourteenth day of it, becauſe this was the neareſt time to their going forth, and deliuerance; for they went forth the next morning, after the firſt-borne of the Ægyptians were ſlaine at midnight, the night before: So as the Ceremony was inſtituted at that time preciſely, to put them in minde of the benefit, as alſo the day and houre of it; which was alwayes religiouſly obſerued, vntill the truth of this Figure at the ſame time, many yeares after was accompliſhed by our Sauiour, deliuering vs out of a greater ſeruitude, and ſubſtituting the true Lambe in memory thereof, as after we ſhall ſee. The ſame Hebrewes had commandement to offer Sacrifice euery new Moone, that is to ſay, vpon the Calends or firſt *Num. 10. & Ioſeph. lib. 2. Antiq.*

encreaſe to Plants, Trees, and liuing creatures: The Synagogue giueth not any perfection by his ceremonies. *The Law* (ſaith Saint PAVL) *bringeth nothing to perfection*; and neuertheleſſe vnder her direction and light, the children of God did receiue from his Maieſty, grace and encreaſe of vertue; not by force of Iudaicall Sacraments, as now by the Chriſtian, but onely by the faith and obedience, that they brought with them to thoſe Sacraments. For theſe reaſons amongſt others, the Lunary yeare was the yeare, and the time of the Synagogue. Such as are more ſpirituall, will draw better reaſons hereof, from the treaſures of the Book of God, whoſe wiſdome is infinite in all things. The Chriſtians rule themſelues by the Solary yeare, becauſe the foreſaid cauſes, neither touch them nor their religion. We ſhall now decypher the ſenſe of the Picture, and ſhall ſee, how the *Paſchall Lambe* figureth the Sacrament, and Sacrifice of the body of our Sauiour.

3.

THE PASCHALL LAMBE, A FIGVRE of the Sacrifice of the Croſſe, and of *the Euchariſt.*

THE *Paſchall Lambe* did Figure Ieſus Chriſt, true Lambe without ſpot, deſcended from heauen to bee killed, and by his bloud to deliuer vs from the death and ſeruitude of the Ægyptians, to wit, from ignominie, and eternall damnation. This Ceremony in certaine circumſtances carried the ſigne of the Sacrifice of the Croſſe, in the reall ſlaughter in the bloudy effuſion, in the roaſting of the Lambe, and ſuch like. Saint *Iohn* alſo, in the Sacrifice of the Croſſe, applieth the prohibition of not breaking the bones of the Lambe, to that fact of the Iewes, when

when they breake not one bone of our Sauiour crucified.

Saint *Iuſtin* ſingularly remarketh, that the Lamb was ſo diſpoſed of, when they roſted it, that it made the Figure of a Croſſe. *S. Iuſtin. Dial cont. Tryphe.*

The ſelfe-ſame Lambe, in other ceremonies, was one of the moſt rare Figures of the Euchariſt; as our Sauiour declareth in generall, when after the eating of the Lambe, he inſtituted incontinently the Sacrifice of his body. For he ioyned not with any other intention theſe two ceremonies, but to ſhew, that he accompliſhed this Figure paſt in this preſent verity, and that vpon a Picture of moſt noble, and moſt illuſtrious antiquitie, he made, as it were, a bed or table for the Sacrifice of the Law of Grace; which will appeare, if we obſerue the very lineaments of the Iudaical ſhadow expreſſed in the light of our faith. Firſt, the Law commandeth to offer the Lambe in the euening of the fourteenth day of the firſt Moone, that is to ſay, of the firſt month of the yeare, as hath been ſaid, and afterwards to eate it: for it could not be eaten, without it were firſt immolated,, as Saint *Gregory* of *Niſſe*, noteth. In the next place; the ſelfe-ſame Law ſaith, that they ought to eate it euery one priuately in his owne family. Theſe circumſtances, as the others, of which we will ſpeake hereafter, haue infallibly been accompliſhed in ſome Sacrifices of the new Law; for otherwiſe Ieſus Chriſt ſhould not haue fulfilled the old Law, from point to point, according as he promiſed, and ſhould haue giuen a Figure or ſhadow, without exhibiting the truth and ſubſtance. *S. Cyprian. ſer de Cæn. Domi.* *S. Greg. Niſſ. 1. de Reſur.* *Matt. 5. 17.*

Now this accompliſhment hath not been made in the Sacrifice of the Croſſe; for this Sacrifice fell not out in the fourteenth, but in the fifteenth day of the Moone, which was the Friday following, neither in the euening of the day, but at midday, when our Sauiour, mounting on the Croſſe, hung thereon three hourſes after, before he died; neither was there then any myſticall refection; for none did eate at that time, neither was this Sacrifice made priuately

uately in euery Family, but publikely, and in the ſight of the world. Theſe Ceremonies then touch not the Croſſe; whereas all of them agree very well to the Euchariſt. For our Sauiour offered himſelfe therein, the true Lambe; at the going downe of the Sun, on Thurſday the fourteenth day of the Moone; and gaue himſelfe to be eaten preſently after, and this in priuate, onely in the preſence of his Family, which were his twelue Apoſtles, repreſenting then his deare Spouſe, the Church, to whom he left for his laſt farewell out of this mortall life, his body, as a pledge of his infinit loue, and an immortall memory of the good, that he was to doe, to vs, and for vs. This ancient Figure then of the Paſchall Lambe, according to the circumſtances thereof, hath beed accompliſhed in the Euchariſt, and not elſewhere.

vtlb.26.
mc.24.
l.22.

4.

HOW IESVS CHRIST IS IMITATED in the Euchariſt.

BVt if the Lambe was imitated, and immolation importeth occaſion, how is it, that our Sauiour hath accompliſhed the verity of the immolation, in the inſtitution of the Euchariſt, ſeeing that he was not ſlaine at that time? How can it be, that he ſhould now be immolated, ſeeing that he is immortall. The Catholike Doctors anſwere to this queſtion, that if one take the word of immolation ſtrictly, and in rigour, ſignifying reall occaſion, it was not properly done, but on the Croſſe, and heere is no immolation of that nature, for ſo much as the body of our Sauiour is now remoued infinitely from the gripes of death, and from all hurt, not onely on the Altar, but whereſoeuer elſe he is. *Jeſus Chriſt* (ſaith the Scripture) *being riſen, dyeth no more;*

v.6.

more; death hath no more power ouer him. The ſame Doctors notwithſtanding, following the Scripture, teach all with one accord, that hee is immolated in the Euchariſt, howbeit they be different in the explication of this immolation: ſome haue ſaid, that there is no other thing, but the bare repreſentation of the death of our Sauiour, which is not ſufficient, becauſe ſo it ſhould be but a Picture of immolation, not true immolation, nor ſuch as the Catholike Doctrine teacheth vs. Wherefore the expoſition of others is better and more agreeable to the Scriptures, and to the teſtimony of antiquitie, who hold, that this immolation conſiſts in this, that our Sauiour gaue himſelfe, as hee yet giues himſelfe for meate and drinke vnder the forme of dead things, which are the accidents of bread and wine, taking in them a dead being; to wit, of things that wee eate, which is a being, that hath neither life nor feeling. So that as hee became mortall, by taking vpon him our mortal nature, in the which he was immolated in his owne perſon, on the Altar of the Croſſe, albeit his Diuinity remained ſtill immortall: Euen ſo taking heere an exteriour being of a thing dead, and giuing himſelfe, vnder ſuch a being, he exhibits himſelfe as dead; and after this manner he is truely immolated in regard of the formes, though he remaine ſtill in himſelfe altogether impaſſible. And although the humanity alone, of the Sonne of God, endured the ſtrokes of death, yet notwithſtanding, we ſay that God is truely dead, becauſe the Humanity and the Diuinity made then but one, to wit, one perſon, God and man, Ieſus Chriſt: In like manner we ſay, that the body of our Sauiour is truely immolated, albeit nothing but the ſpecies carieth the marks of death, not becauſe the forms make not one perſon, but one Sacrament, with the body of our Sauiour; and this body is truely immolated, and truely broken, by reaſon of the ſpecies of bread, which endures this breaking; and likewiſe his bloud is truely ſhed, not as the bloud which is drawne from the veines, but after the ma- 1. *Cor.* 2. 8.

ner as the substance of wine, might a little before haue bin powred out in his owne kind, to which succeeded the substance of bloud, immolated without occasion, as the first Councell of Nice explaines it; and shed without bloudy effusion; and truely immolated, according to the order of *Melchisedech*, vnder the dead formes of bread and wine, as speakes the Councell of Trent, immolated not in Figure, as of old in the Hebrew Sacrifices, where his body was not present, and immolated, not in him, himselfe, and in his proper forme, as it was on the Crosse, but as it is said, vnder the formes of bread and wine, vnder which his body is present; and it is in this sense, that the holy Scripture and the Doctors teach, that our Sauiour is offered or immolated in the Eucharist, as shall be euident by the testimonies following.

Concil. 1. Nicen. p. 5.

Concil. Trident. Sess. 22. cap. 1.

5.

THE IMMOLATION OF THE BODY of our Sauiour in the Masse, confirmed by the *testimonies of the Scripture, and ancient Fathers.*

1. Cor. 5. 7.

SAint *Paul* saith: *Christ our Paschall Lambe hath been immolated, wherefore let vs feast with bread without leauen, bread of sincerity.* It is certaine, that the Apostle meant the immolation of our Sauiour, made in the Eucharist with refection, and not that of the Crosse, which was a Paschal Feast, accompanied with torments, of ignominies, of distresses and wants, and of other circumstances repugnant to a holy refection.

Ambros. in 1. Luc.

Saint AMBROSE, *When we Sacrifice, Christ is present, Christ is immolated; for Christ, our Passeouer, hath been offered.*

Saint

Saint *Hierom* after *Origen* giues the ſame expoſition, that Saint *Ambroſe* of the words of Saint *Paul*, and the firſt Councell of Nice ſaith, that our Sauiour is immolated without effuſion of bloud, as we ſaid euen now. *Orig. & S.H in 26. Mat. Concil. 1 Nic. can. 5.*

Saint *Cyril* of *Hieruſalem* tells vs, ſpeaking of the Euchariſt; Chriſt is offered to God the Father, for our ſins. *S. Cyril. Hier. Catech. Miſt.*

Saint *Gregory Niſſe* proueth it by the Figure of the Paſchall Lambe; ſaying, *Euery man knoweth that man could not eate the Lambe, but firſt it was immolated, wherefore Ieſus Chriſt giuing his body to be eaten, ſhewes manifeſtly, that there was before a true and entire immolation.* *S. Greg. Niſſ. Or. 1. de Reſ.*

Saint AVGVSTINE: *Ieſus Chriſt, hauing been once immolated in himſelfe, is he not neuertheleſſe immolated for the people euery day?* *S. Aug. ep. 23. ad Bonif.*

After the ſame language ſpeake the other Doctors of the Church of God, whom it is not needfull to cite; we ought rather to admire heere the infinite power, wiſdom, and bounty of our Redeemer, in that he will vouchſafe to giue himſelfe in ſuch a faſhion, for the benefit of his members; and that ſo much the more, becauſe the gift ſurpaſſeth, not onely our merits, but euen our thoughts. For who could euer dare to hope; who would euer thinke, that he would ſo much abaſe himſelfe after his triumphant Aſcenſion, that he would become meate for vs? To apparell himſelfe with mortality, to make vs immortall? To take a mortall Robe vpon him, for to giue vs an immortall garment? Is hee not truely all puiſſant in this effect? all wiſe in this ordinance, and al good in this charity? As who, for example, would euer haue expected thoſe other things, which now wee ſee are come to paſſe, if they were not done alreadie? Who would haue thought that this ſelfe-ſame Sonne of God, equall in all things to his Father, immortall, impoſſible, moſt rich, Creator, and nouriſhers of all creatures; could haue had the power and will, to make himſelfe Man; a mortall man, a needy little Infant ſucking the breaſt of a Virgin, to giue himſelfe afterwards on the

Crosse, remaining alwayes what hee was before? Who without particuler reuelation, would euer haue thought this? Wee know, that he would doe it, and that he hath done it, and we admire it in our attentiue silence. Admire then likewise the same God, for that he giueth, and continueth to giue his glorious body, hidden vnder such base elements, impassible vnder corruptible garments, immortall, vnder the robe of immortality; and a great Creator vnder the cottage of a little creature; a great God, vnder the forme of a little Lambe.

6.

HOW THE PASCHALL LAMBE sheweth the vse, and end of the Eucharist.

THere is yet one noble consideration more in the Paschall Lambe, which shewes the vse and the end, for which our Sacrifice was ordained. The Paschall Lambe
Ad.8.12.12. was instituted in signe of the deliuery of the Iewes, and in memory of it: For they immolated it about the euening,
vt.16. at the going downe of the Sunne, and did eate it a little after towards night; and at midnight following was the Pasque, or the Fast, that is to say, the passage of our Lord, when passing thorow Ægypt, hee slew by the hand of his reuenging Angell, all the first borne, which was the great blow he gaue for the deliuerance of the Iewes, that was to follow the next day; and *Moses* by the ordinance of God, aduertised the Iewes to teach their posterity, that
ad.12.14.26. this Sacrifice of the Lambe was commanded in memory of this deliuerance. Wherefore this was a signe of the benefit to be receiued, and a memoriall thereof, after it was receiued. The resemblance of this Figure hath been perfectly accomplished in the verity. For our Sauiour ordained

dained the Sacrament and Sacrifice of his body vpon the euening, of that night, in which he was taken, to be crucified the next morning, and paſſe from this world into another; to ſtifle by his death the true firſt-borne of Ægypt, to wit, the ſinnes of mankinde, and to bury afterwards in his precious bloud, as within the depth of a red-Sea of his infinite merits, the powers of hell for the true deliuerance of his Elect.

This Sacrifice then was a ſigne of the victory, which was to be gotten, and a memoriall of the ſame, after it was gained; this our Sauiour ſignified, when inſtituting the ſame, he foretold the Apoſtles of his death, and commanded them to doe what hee had done, in remembrance of him, *Doe this in remembrance of me*, that is to ſay, celebrate this Sacrifice, in remembrance of that I ſhall haue done for your redemption. For as the night which followed the inſtitution of the Paſchall Lambe, was the great Vigil, and immediate ſigne of the deliuerance of the Hebrewes; ſo alſo the midnight of our Sauiour, which followed the inſtitution of this Sacrifice, was the great brunt, and the immediate enſigne of our redemption. The time of this midnight was at ful midday, whē he moũted on the Croſſe to encounter the enemy, and to ouerthrow our ſins with out-ſtretched armes; this was a profound midnight indeed, of ſpirituall darkneſſe, in which they were buried, which procured his death; a midnight alſo of corporall darkneſſe; for the Sunne and the Moone, enraged with the indignity of ſuch a crime, committed againſt the perſon of their Creator, were ſuddenly eclypſed, and cauſed a profound darkneſſe extraordinary, and a dreadfull night in the midſt of the day. And as the Ceremony of the Paſchall Lambe, continued in memory of the good, receiued in Ægypt, ſo long as the Synagogue endured. So in like maner the Sacrifice of the Maſſe was inſtituted, to continue in memory of the victorious Paſſion of our Lord, ſo long as the Church ſhall be militant heere on earth: and this is it

Luc.22.19.
1.Cor.11.24.

which

1.Cor.11.26. which Saint *Paul* saith, writing to the Christians of Corinth. *As often as you shall eate of this Bread, and drinke of this Chalice, you shew the death of the Lord, vntill he come;* that is to say, euen vntill the great day.

7.

OF THE CEREMONIES VSED IN eating the Paschall Lambe.

THere were a great number of Mysticall Ceremonies, vsed in eating of the Iewes Paschall Lambe, which in their shadowes Figure to vs the truth of ours, and together instruct vs how we ought to eate it, for to draw substance of life from it. The Iewes Lambe was offered in the euening: Iesus Christ gaue himselfe in the Eucharist, and on the Crosse, in the euening of the world, and at the *last*
Ioh.2.18. *howre of the day*, as speaketh the Apostle Saint *Iohn*. The Lambe was to be roasted, thereby to shew the burning charitie of our Sauiour, in giuing his body in this Sacrament, seasoned and coloured with the flame of his burning charity; teaching vs withall, that wee must bring with vs feruent loue, when we come to eate it; for this is the preparation, and the appetite, with which spirituall meates ought to be taken, for the good nourishment of
Iud.12. our soules. Those, which did eate it, ought to be Iewes by bloud, or by Religion; no person may eate our Lamb, that is not a Christian, borne of Christians, or made Christian by Baptisme. They did eate it in the night, to shew that our Eucharist is a hidden mystery, and inuisible to sense and humane iudgement, and knowne onely to faith. The Father of euery Family was to eate it; euery Pastor in his Parish, as in his Family; and euery Church as a Family vnder her Pastor, eates the Lambe of God; but with this difference,

difference, that the Iewes did eate diuers Lambes in diuers houſes, and in diuers times, their Lambe being corruptible: the Chriſtians eate all one ſelfe-ſame Lambe, in all times, Ieſus Chriſt incorruptible Lambe and immortal, and onely ſufficient for all, and alwayes. They did not breake the bones, to Figure the impaſſibility of the Diuinitie of our Lambe Ieſus Chriſt, hid vnder the Humanity, as the bones are hidden vnder the fleſh: and further, to repreſent the impaſſibilitie of his body, hid vnder the formes of bread and wine. And therefore the Figure is perfectly accompliſhed in our Banquet; for we eate our Lambe, not onely without breaking his bones, but without hurting whatſoeuer of his fleſh, all whole, all vnited, all immortall, without euer conſuming of it.

The Figure giues but a little touch concerning the bone onely, the verity goes further, and accompliſheth it alſo in the body. They were to eate it haſtily, to ſhew that this myſtery ought to be deuoured with a liuely and bleſſed faith, without the narrow ſifting curioſity of reaſon, and humane ſenſe. Of the ſelfe-ſame ſignification was the Ceremony which commanded to burne what remained; to teach vs, what we cannot comprehend in our myſtery, that we ought to burne in the fire of Charity. The bread without leauen, ſignifies the ſincerities of conſcience, that men ought to bring to this Table, as S. *Paul* interprets it: the bitter Lettice ſignifies Penance; and herehence it is, that the children of the Church of God, before they preſent themſelues to receiue the bleſſed Sacrament; put their ſoules in good eſtate, bewailing their ſins, confeſſing themſelues, and doing penance for them. The Iews were gyrt eating their Lambe; in ſigne that we ought aboue all things to be chaſt, when we eate of this virginall fleſh of the Lambe without ſpot. For Luxury proceedeth from the Reines; and to girde the Reines, is to take away the firſt cauſes of the ſinne of the fleſh, and make whoredome to dye in its ſpring; and therefore Saint *Gregory* 1.*Cor.*5,8.

Rom.13. ſaith, *We then put the girdle to our reines, when we repreſſe the laſciuiouſneſſe of the fleſh, by the bridle of continency.* The ſtaffe in their hands, and ſhooes of dead skinne on their feete, after the faſhion of people, which are to take a iourney, teach vs, that we ſhould liue in this mortall fleſh, as pilgrimes dead to this world, hauing for the ſoueraigne ſtrength of our Pilgrimage, the ſtaffe of the Croſſe †; and for our ſhooes of our feet, the meditation of death; and this at euery pace and moment of our life, as indeed in euery ſteppe we approach to the graue. There are then in all theſe faire lineaments and myſteries figured and accompliſhed, ſufficient markes whereby to acknowledge, as well the truth, which is the Sacrament of our Lambe, the Redeemer, as alſo the bounty and ſupreame wiſdome, of him who hath figured it by his ſeruant *Moſes*, and by his owne proper hand fulfilled the ſame.

But who ſhall giue vs eyes to penetrate ſufficiently theſe workes? words to praiſe them highly? affection to loue them holily? except thou, O ſoueraigne Maſter, who art the worker of them? Who ſhall make vs touch the fruit of thy fleſh, and of thy bloud, except thou, which giueſt them vs to vſe? Who ſhall deliuer vs from *Pharoe*, and from Ægypt, except thou, that haſt certainly deliuered vs? But we vnthankfull and forgetfull wretches, haue taken againe the iron chaine of ſeruitude, by our ſinnes, vpon vs.

O ſweet Lamb, that didſt come into this world, to wipe away the ſins of the world, in the purple colour of this noble bloud, imployed to dye red the poaſts of the Croſſe, and to turne from vs the violence of the deſtroying Angel. Defend vs againſt our enemies in this bloud, waſh vs from our ſinnes in this bloud, refreſh vs with this bloud, and in this bloud powred into our breaſts, ſtifle the firſt-borne of ſpirituall Ægypt, which are ſeldome from vs, and which too often we carry with vs; the loue of this world, fleſhly pleaſures, follies and ſmoakes of vanities: ſtifle the high

deſires

deſires of our obdurate ſoules, which as the firſt-borne of Man, puſh vs forward to the vanity of worldly honours. Smother the concupiſcenſes and fiers of our fleſh, which as the firſt-borne of our brutiſh and vnreaſonable appetites, which ſeeke after nothing but the hay of the earth, and the baits of ſenſe. Enkindle in our hearts this celeſtiall fire, with which thou art ſeaſoned, to be our Paſchall Lambe, and the delicious dainty of our Feaſt, to the end that we may receiue it with gaine of incorruption, ſeaſoning our ſoules by this receiuing, to become an Holocauſt of delicious ſmell, and of good taſte to thy Maieſty. Make vs wiſe, well to acknowledge thy gifts: make vs good, to the end we may be worthy of them; and ſtrengthen vs in vertue, that we may perſeuer in the way of thy holy Lawes, to be receiued at laſt to thy Mariage-feaſt, where thou ſhalt be the Spouſe and the Lambe, the Giuer, and the meate of eternall felicitie.

THE SIXT PICTVRE.

MANNA IN THE DESERT.

The Deſcription.

YOV ſee heere the Deſert of Arabia, in the confines of Ægypt, and *Moſes* conducting the multitude of the Hebrewes, in number more then ſix hundred thouſand, lately deliuered from the bondage of the Ægyptians, and from the hands of *Pharoe*, who came to be ſwallowed vp, with all his armie, in the depthes of the waues of the Sea. So ſoone as the meate, and the bread, which they brought with them from Ægypt, began to faile, then they fell a crying for hunger; for the belly hath neither patience, nor eares; eſpecially in ſo rude a people, and enclined to murmure as theſe are. God of his liberality, and benignity towards them, makes this day, vpon the euening, to flye great flockes of Quailes vpon the Campe, wherewith they were fed; and you ſee ſome of them yet remaining: and this morning, the firſt day of the weeke, he hath made raine to them Manna, which ſerued them, and ſhall ſerue them for food, vntill they be arriued in the Land of Promiſe, which are theſe round white graines, of the bigneſſe and forme of Corianders, which falling thick and ſmall from heauen, haue made white the Land, all couered therewith; and ſo haue ceaſed to fall. Wherefore all the world runneth greedily to gather it vp: ſome carry panniers full vpon their backes; ſome their baskets in their hands; ſome their wallets; the houſholders ſend their ſeruants, who thereof make their prouiſion with al diligence. But aboue all, it is a pleaſure to ſee the little children halfe naked, who, hauing taſted of theſe white ſweete things, runne

Exod. 16.

Exod. 12. 37. 3

Exod. 16.

runne to it, as to an haile of ſugred comfits; and thruſting one another away, ſtriue who ſhall put moſt in their pockets. They fall on eating greedily, remembring no more the Quailes, that fell the night paſt. The elder ſort contemplate this ſmall bread, and admire it, and euery one ſaid in the beholding it, *Man-hu*, that is to ſay, *What is this?* and not without reaſon; for it was meate neuer ſeene before, neither had the heauens euer rained downe any ſuch; eſpecially in this Deſert, barren of all good fruit. They alſo ſaw it fall from the skie, when it was cleare, without knowing any originall, or naturall cauſe thereof; they ſee it laid betweene two ſnowes, or dewes, as betwixt two white ſheetes. For a little before that it deſcended, a little dew was ſpread ouer the earth to receiue it, and being already deſcended, another couered it. Theſe meruailes aſtoniſhed the Hebrewes, and made them ſay *Man-hu, Man-hu*? But they ſhall be yet more amazed, when they ſhall ſee that it ſhal not fall on the Sabbath day, as it were, to keepe the Feaſt; that he, which ſhall gather all the morning, more then the meaſure of a *Gomer* for his prouiſion, ſhall not haue more then the other, which ſhall haue gathered leſſe: and that this *Gomer*, ſhall be the meaſure of food, that euery one ſhall eate, great or little; that it ſhall melt, and deſolue into water with the beames of the Sun, and it ſhall harden being put to the fire, to be prepared and baked into bread; that it ſhall conuert it ſelfe to that, which euery one would haue it; and he, which would haue the taſte of the fleſh of Chickens, of Veale, of Partridge, or of other things to eate, he ſhall haue it taſte according to his owne deſire; that it ſhall putrifie, if they keepe it till the next day, if it were not the Sabbath day. For theſe maruailes, they ſaid alwayes *Man-hu*? as not being able to comprehend what it is; and that name remained alwaies to the thing, in witneſſe of the admiration. *Moſes* contemplates this preſent Sacrament, and caſteth the eyes of his cleare ſighted vnderſtanding, vpon the greatneſſe of the future

Id. 16. 14.

k. Salom. & a. ibid.

Id. 16. 16.

Id. 16. 18.

Id. 16. 21.

Id. 16. 23.

future mystery; and highly prayſing the gifts of the diuine boundy, inſtructeth this groſſe people, how they ought to cary themſelues in the gathering, and vſe of this bread. He alſo commanded his brother *Aaron*, to reteine one veſſell thereof, to put in the Tabernacle, there to be referued, when it ſhall be framed, in eternall memory of the gifts receiued from the diuine hand; euery one already hath gotten his prouiſion, and the *Manna* fallen begins to melt, the Sunne being high riſen aboue the Horiſon, and drawing neare the South. *Exod.16.33.* *Hebr.9.4.*

I.

MANNA, A FIGVRE OF THE SACRAMENT of the Altar.

OVr Sauiour hath euidently declared, that Manna was a manifeſt Figure of the Sacrament of his body, when inſtructing the Iewes, vanting of their *Anceſtors*, whom they ſaid, *to haue eaten* Manna *in the Deſert, as it is written*: *Thou haſt giuen them bread from heauen*: and taking occaſion thereby to ſpeake to them of the eating of his fleſh, true Manna from heauen; he anſweres them, ſaying: *Verily, verily I ſay vnto you, that it is not* Moſes *which gaue you the true bread from heauen; but it is my Father, which giueth you the true bread from heauen.* And a little after: *Your fathers haue eaten* Manna *in the Deſert, and are dead; who eateth this bread, ſhall liue for euer.* Teaching by this alluſion and compariſon, that Manna was but the ſhadow and Figure of his fleſh; and that *Moſes* had giuen but the figuratiue bread of that bread, which he was to leaue to his Church, true bread deſcended from heauen; to wit, his pretious body, exhibited vnder the formes of bread. Saint *Paul*, according to the Spirit of his Maſter, compares *Ioan. 6.* *Exod.16.14.* *Num.11.7.* *Pſal.77.24.* *Ioan.6.31.32. 44.*

time, as shadowes to the [illegible],
faith and doctrine, speake of Manna, as of a thing
p.6. made in the Schoole of *Moses*, and extoll the holy Sa-
crament of the Altar, as the truth, exhibited in the Law of
b. de & 9. grace: well then, for the better conceiuing thereof, let vs
iac. contemplate the semblance of the one to the other, and
compare the Manna of the Iewes, with the Manna of the
Christians.

2.

THE CORRESPONDENCE OF MANNA, to the Sacrament of the Altar.

7.14. MANNA was called bread from heauen, because it
b.13.4. came from the ayre, called heauen in the holy Scrip-
ture; as when it saith, *The birds of heauen*, that is to say, of
the ayre, which is their element: our Sacrament is truely
bread from heauen, for it containes him, which is truely
descended, not from the ayre, but from heauen it selfe.
And this is that, which our Sauiour said to the Iewes, as a-
b.31.32. boue we haue heard. *It is not Moses, which giueth you true bread from heauen, but it is my Father, which giueth you the true bread from heauen.* Secondly, Manna was a food, extracted from an extraordinary cause, and made by the ministery of Angels, and not a worke of Nature; and this is
in 16. the cause, why it is called the bread of Angels. For to say, that it was because they did eate it, were an impertinent exposition; seeing that the meat of such Spirits is spirituall, and proportioned to their nature, according to that,
2.19. which *Raphael* said to *Tobias*, *It seemed indeed that I did eate and drinke with you, but I vse a meate and a drinke inuisible, and which none can see.* For the selfe-same reason it

is

is called by Saint *Paul*, Spirituall meate, not that it was not viſible, and palpable, but becauſe it was prepared by an inuiſible hand, and after a diuine manner. The naturall Philoſophers haue well acknowledged a kinde of naturall Manna, which is a certaine dew of honny, which the labourers of Syria gather from the trees of the mount Lybanus, & whereof the Apothecaries make vſe; but this heere was far otherwiſe in his effects & cauſes, as hath bin ſaid; it was produced miraculouſly in the Deſert and fel euery day but the Sabbath, in Winter, and in all times; and it was a miracle that it fell not on the Sabbath. It continued in this manner forty yeeres and no more; and this was one of the miracles, that this people ſaw there continually in the Deſert; this was then a celeſtiall food ſupernaturall and diuine. This quality agrees very well to our Sacrament; For, firſt the body of our Sauiour was not begotten after a naturall manner, but by vertue of the holy Ghoſt, in the wombe of the Virgin, which are two extraordinary cauſes. Secondly, this body is made preſent, in the Altar, vnder the formes of bread and wine, by the miniſtery of Prieſts, which are the Angels of God in the Church. Theſe are thoſe, which, as inſtruments, make this body in the Sacrament, vſing to that end the omnipotent word of Ieſus Chriſt, THIS IS MY BODY, and in this ſenſe it is made by Angells, and is the true bread of Angels. Thirdly, Manna was giuen for prouiſion in the Deſert of Arabia, euen vntill they entred into the Land of Promiſe: the Sacrament is giuen vs in the Deſert of this world, vntill the Church militant ſhall enter victoriouſly, and triumphantly into the Land of the liuing, which is her heauenly countrey. Fourthly, Manna gathered in little or great quantity, was neither more nor leſſe; for neuer a one had in the end more then the meaſure of a *Gomer*, bee it that he had gathered more or leſſe, and this meaſure was equally ſufficient to euery one, nouriſhing a man growne, and not ouer-charging the ſtomack of a yong childe. A

1. *Cor.* 10.

Plin. lib. 11. *c.* & *lib.* 12. *c.* 4. *Gal. l.* 3. *de alimen.*

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Luke 1.

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thing in truth moſt admirable; that in a multitude of more then ſix hundred thouſand of people, and ſo great inequalitie of complexions, and of ſtomackes, the ſelfe-ſame quantity was equall and proportionable to the condition of euery one. This alſo is more admirably ſeene in the Euchariſt; for it is not greater in a little Hoaſt, then in a great one, in a piece, then in all; and the body of our Sauiour is all in all the Hoaſt, and all in euery part of it; and is giuen equally to all, vnder vnequall pieces; how be it, that in regard of the effect, it profits more to thoſe that are prepared. Fiftly, Manna ſerued both for meat and drinke; for it baked into bread before the fire, and ranne into water before the Sunne, here-hence is that the Doctors ſaid, that the Iewes asking water, murmured malitiouſly without cauſe; for ſo much as hauing Manna, they had whereof to eate and drinke; neither more nor leſſe, then long time after them the fiue thouſand, which did eate in the Deſert the bread and fiſhes multiplied, had both meat and drinke by that miraculous food, in Figure of our Euchariſt. Euen ſo the Euchariſt it ſelfe giueth the body and the bloud of our Sauiour, true bread and true drinke together, though it be but vnder one kinde. Sixtly, Manna was couered and hidden betweene two dewes; the body and bloud of our Sauiour is couered and hid from our ſenſe and iudgement, vnder the outward accidents of bread and wine. Are not heere reſemblances enough to make vs ſee the very face, and Figure of our Sacraments. And if God hath bin admirable, figuring long ſince the patterne of the truth, is he not yet much more admirable, in making perfect from point to point the truth it ſelfe, according to the patterne, and in laying ſo faire, and ſo meaſurable a reſemblance of the liuely colours of a new Myſtery, vpon the lineaments of the ancient Figure? But let vs ſee yet ſome other draughts.

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d. 16.

6

Iſa ex Rab. in Exod. 16.

WHAT

3.

WHAT SIGNIFIED THE LIKENES of *Manna* to Coriander.

PHILO, a great Doctor, writeth, That the peeces of the graine of Coriander, burſt and caſt in the earth, grow as well as the whole graine; euen as the grafts of a tree, ſet, or planted, will liue, and grow. An admirable property of this graine, and which is not found in any other ſeede, that I haue read of, not in Wheat, which is a graine that hath the ſprout moſt full of life. The Scripture, which puts not one tittle to paper without reaſon, compares Manna to Coriander, to the end (no doubt) wee ſhould marke a wonder, hidden in the Iudaicall ſhadowes, to be diſcouered in the light of our faith; the which wonder conſiſts in this, that one part alone of our Sacrament hath life, as well as the the whole; and that euery peece of an Hoaſt broken, containes as much as the whole Hoaſt. This wonder was ſignified (as I ſaid before) in the quantity of Manna, which was ſo equall in the prouiſion, although it were gathered in vnequall meaſure. Then the Scripture ſaying that Manna, the olde Figure, was like to the graine of Coriander, gaue an outward Picture to the Iewes, and ſignified to vs the inward life of our Manna, in all his parts, hauing the likeneſſe of Coriander; albeit this be in one reſpect infinitely more perfect, for none of the parts of Coriander, is all the Coriander; but all the parts of the Sacrament, are all the Sacrament, and all containe the body of our Lord, and all are the whole: yet if we reſpect the formes, the parts of the Hoaſt are not the whole Hoaſt, but only a part thereof.

Philo. l. 2. Allegor. poſt. med.

4.

THE HOLY SACRAMENT KEPT IN the Tabernacle, as Manna in the Arke.

WEE haue heard, how *Moses* commanded his brother *Aaron* to take of Manna, to bee reserued within the Tabernacle, for a memoriall of the benefits receiued from God, which was put in execution so soone as the Arke was prepared, within the which *Aaron* put a golden pot full of Manna, and the Arke, and the pot in it was seated in the most holy place; as Saint *Paul* witnesseth, writing to the Hebrewes. So as Manna not onely serued for meat, and all manner of sustenance, but also for a memoriall. The truth of these shadowes continue from age to age in the Church of God; in which the body of our Sauiour, as celestiall Manna, is giuen for food, and a *viaticum*, and withall is kept and reserued, for a memoriall of benefits receiued from God. For whersoeuer the blessed Sacrament is found, euery where it is a memoriall of the bountie of our Sauiour towards vs, it is also kept, and it shall be kept in Churches euen to the end of the world, to be caried to the sicke, and others, who haue need of it, and cannot come to the Church, or be present at Masse to receiue it. Such was the practise in the time of the Apostles, and in the ages following, vntill this day, as it appeareth by the writings of Saint *Iustin*, and other Doctors of holy antiquitie.

d.16.33.

b.9.4.

Iust.ep.2.& Iren. epist. ad Pt. Pap. quæ apud Euseb. l.5. hist. c.24. Euseb.l.6.c.36.

THE

5.

THE BREAD OF THE IEWES BEARES the name of wonder, in Figure of our wonderfull *Sacrament of the Altar.*

AS Manna was wonderfull in his causes, in his nature, and in his effects; so it carried a name, signifying nothing but wonder and admiration; for Manna comes from the word *Man-hu*, which is, as we haue said before, nothing, but *What is this?* a word, which importeth admiration, and desire to know in him, that speakes it; who, because he is ignorant of the nature of the thing, admires it, and asketh, *What is this?* Our Manna, and our Sacrament is so admirable, that no name can declare it; and after that one hath well considered it, hee shall finde it much more easy to admire it, then to expresse it by a name, correspondent to the excellencie; by which meanes, of all the names that it beares, there is none which is more agreeable to it, then Manna, the name of admiration; which *Dauid* declared by *Periphrasis*, when he called the Eucharist, *The memoriall of the wonders of God*; which is not so much a name, as a marke of wonder; and to this of *Dauid* it is likely our Sauiour had regard, when instituting the Sacrament of his body, he said to his Apostles, *Doe this in remembrance of mee*; as if he had said, vse this, as a memoriall of my wonders. Well then, in this very name of Manna, wee shall obserue another resemblance of admiration betweene the old Manna, and the institution of the new. For when the Hebrewes, hauing taken theirs in their hand, said wondering, *Man-hu*, what is this? *Moyses* answered onely in generall to their demand; this is the bread, that our Lord hath giuen you to eate; but our Sauiour taking the bread, and

Psal. 110.

Luke 22.19.

Exod. 16.

inſtituting the Sacrament, anſweres in particular ſaying, *This is my body*, and taking the Cup, *This is my blond*, as if he had ſaid, Your Fathers long ſince asked, What is this? holding in their hand the food, that I made raine downe vnto them, and you ſtill pronouncing Manna, aske what is this? I anſwere both to you, and your Fathers, *This is my body, this is my blond*; their Manna and their wonder, was this my body, in Figure; but the Manna, which I make, and the memoriall, that I inſtitute, is my body, not in Figure, but in truth. Behold then the wonder of our Sacrament, figured in the name of the ancient Manna, and the admirable reſemblance betweene the old Manna, in the Law of *Moſes*, and our new Manna in the Law of Grace. And ſince that all heere is admirable, and that the admiration hereof is profitable to vs, and honorable to God in this great Myſtery; let vs further contemplate the ſprings and cauſes of this admiration, ariſing out of his omnipotencie, wiſdome, and bountie, and let vs ſee wherefore the holy Fathers haue ſo extraordinarily admired it.

atthew, arke. ke.

6.

THE WONDERFVLL POWER OF GOD in the Sacrament of the Altar.

GOd ſhewes himſelfe admirable three wayes; by his Power, by his Wiſdome, and by his Bountie: to the which end he hath grauen the workes of theſe three vertues in euery worke of his, be it neuer ſo little. The naturall vertues of Stones or Plants, and the armour of beaſts, ſet forth the power of their Creator; the ordering of the parts of euery creature, the induſtry of the great and little beaſts, and their agilitie, make vs to ſee his wiſdome: the eſſence and propertie of all things giuen vs, doe witneſſe

neſſe his bountie vnto vs: all that he did long ſince in the Law of Nature, and of *Moſes*, and all that he hath done, or ſhall doe hereafter in the Law of Grace, is marked with theſe three markes, and there is nothing wherein hee becomes not admirable by meanes of theſe three, to all thoſe that exerciſe the eyes of their ſoules, in contemplation of the greatneſſe of his works. But aboue all, he hath ſhewed himſelfe marualous in this diuine Sacrament, as the laſt and principall worke of his hands, and the admirable new Schedule or Codicill of his Teſtament. And firſt, he hath made appeare in it his wonderfull Power by ſo many ſundry wayes, as there be diuerſities in the nature of things; we muſt explaine them after a ſtammering manner. For how can we doe otherwiſe (O Lord) ſpeaking of ſo high an effect of thy infinite power? We finde in all viſible nature the Subſtance, the Qualitie, the Relation, the Action, the Paſſion, the Place, the Time, the State, the Habite, and nothing more. Man, for example, hath a reaſonable ſoule and a body, which make his ſubſtance: He hath his quantity, which are his length, breadth, and thickneſſe: Hee hath his qualities, which are his colour, his beauty, his bounty, and ſuch like: He hath his relations compared to another, which is leſſe great, leſſe good, or as great and as good as himſelfe; and is thereby ſurnamed greater, better or equall: He hath alſo his actions, for hee ſpeaketh, hee writeth, or doth other things: He hath his paſſions, for he receiues in his body, or in his ſoule, ſome impreſſion of cold, of heate, of ioy, of knowledge, of ſorrow, and ſuch like: He is in ſome place, as in the City, in the fields; and that at ſometime, either in the morning, or in the euening, in Summer, or in Winter: He hath his ſituation, for hee is ſitting, or ſtanding, or lying. Finally, he hath his veſture or clothing, his cloake, his ſhooes, &c. And all whatſoeuer, which is found in Man, or in any other corporall creature, is referred to one of theſe heads, which are the ten orders, by the Philoſophers aſſigned to Nature, comprehending

Ariſt. in Met. & Logic.

hending all the parcells of euery creature. Accoſding to all which, our Sauiour ſheweth himſelfe omnipotent in this Sacrament; let vs ſee it firſt in ſubſtance.

7.

OF THE OMNIPOTENCIE OF GOD in Tranſubſtantiation.

Integria ſubſtantiæ.

AS for Subſtance, which is the foundation of all, and holds the firſt ranke amongſt things: our Sauiour ſhewes his ſupreame power in this Sacrament, in that hee changeth by his Word the ſubſtance of bread into his bodie, and the ſubſtance of wine into his bloud; a kinde of miracle, very like vnto creation, and more noble in this Myſtery, then creation it ſelfe; and moſt fit to make vs know, and acknowledge him an omnipotent workman. In the creation, *God did ſpeake, and it was done, he commanded, and it was created*, as *Dauid* ſingeth. Heere he ſaith, *This is my body*, and his body is found there, *This is my bloud*, and his bloud is there preſent. Then his omnipotent Word made that to be, which was not before at all: now it makes preſent his body in a place, where it was not a little before. There it changed nothing into the creature: heere it changeth one creature into another, and in a certaine manner into the Creator himſelfe; ſo as the Prieſtes working in the Conſecration by vertue of this omnipotent words, are in this reſpect Creators of their Creator. For changing the bread into the body of our Sauiour, and making this body preſent, they make alſo by neceſſary concomitance, that his Soule and his Diuinity, which neuer abandons the body, be alſo preſent; and by ſuch operation they produce after a certaine manner the diuine Perſon, and their Creator, neither more nor leſſe, then the glori-

it & facta t. l. 32. 9.

ous

ous Virgin brought forth Iesus Christ, God and Man; and is truely called the Creatrix, and Mother of her Creator, although shee bred neither the Soule nor the Diuinitie of him, but onely the body conioyned to a reasonable Soule, and hypostatically vnited to the Diuine Person, which accompanieth it vnseparably. Therefore the mystery of the Incarnation, as also of Transubstantiation, is greater and nobler, then that of Creation. For the effect of the Creation, was a creature, to wit, the World; but the effect of the Incarnation, as also of Transubstantiation, is the Creator, by reason of this consequence and concomitance. And if one should consider the body of our Sauiour alone, the effect is alwayes more pretious, seeing that this body surpasseth the price of a thousand worlds. God then sheweth himselfe greater in this change, then he did in the Creation. And therefore after the Creation, and before the Mystery of Transubstantiation, when he would giue proofe of his power, it was first by the change of one creature into another, because such an operation did most properly testifie the soueraigne Master of Nature; but therewithall to facilitate the faith of Transubstantiation, which he was to make in the Law of Grace, of bread and wine into the body and bloud of his Sonne. So for the first proofe of his omnipotencie, he changed the Rod of *Moses* into a Serpent; and before *Pharoe* and the Ægyptians, he conuerted the waters of Ægypt into bloud. So likewise the first miracle by which Iesus Christ made man, shewed himselfe God, was by changing the water into wine; & the last remarkable miracle, that he wrought in his mortall life, was in changing the bread into his body, & the wine into his bloud; which he continueth euery day, and shall continue, in witnesse of his omnipotencie, so long as his Church shal walke in the Desert of this world; as he continued the Figure of Manna in the Desert of Arabia, during the peregrination of the Hebrewes; in which Manna, this admirable mutation was figured; for as it is said in the booke

Exod. 3. & 4.

Ioan. 2.

16.21. of Wisdome, it was turned into that euery man would haue it.

8.

THIS CHANGE IS A MIRACLE FOR the Faithfull.

NOw this changing of substance into substance, appeareth not to the bodily sense, but to the eyes of faith onely; and therefore it is made for the faithful, which beleeue without seeing; and not for vnfaithfull and carnal people, *Whose rule is to vnderstand nothing, except that which they touch*, saith Saint *Augustine*. The mutations and changes that *Moses* made to fight against the infidelity of *Pharoe* and the Ægyptians, and to giue manifest proof of Gods omnipotency, strucke their senses with admiration; as also the miracles of our Sauiour did, and those of his Saints, which were done to plant the faith. The miracle that hee worketh in this change, as also in the accidents, is not for the planting of faith, but for the exercise and encrease thereof: he that requireth to see it with sense, shewes that he hath no more faith then an Infidell; and that he more beleeues his sense, then the words of God, which denounceth to him this change, saying. *This is my body, this is my blond*: he shewes also that he vnderstands not reason; for there are diuers natural changes which are made in secret, without the senses perceiuing when they are made; as when the water changeth it selfe into the iuyce of wine in the Vine, and into the iuyce of a Cherry in a Cherry-tree; when the corne changeth it selfe into the substance of an eare, and when an Egge is turned into a Chicken, the shell remaining whole, and without any exteriour mutation.

Aug. in serm. Temp. 147.

9.

OF THE SAME POWER OF GOD, ſhewed in the accidents of bread *and wine.*

AS our Sauiour ſheweth himſelfe in this Sacrament, Lord and Maſter of Nature, by changing the ſubſtance, as it hath been ſaid: ſo he maketh it appeare, that he is omnipotent in the accidents of the ſame ſubſtance, diſtributed into thoſe nine Orders, which wee haue ſet downe before. Firſt in generall, becauſe he giues to them all a manner of being ſupernaturall, which is to ſupport themſelues without ſubiect; an effect ſo farre aboue the power of common nature, as it is for a man to hold himſelfe in the ayre without ſtay. And in particular, he giueth force to the quantity of bread, not onely to be without ſubiect, but alſo to doe the office of ſubſtance, and to ſerue for foundation to the quality, to the ſauour, and to other accidents, and produceth with them a ſubſtance, in giuing nouriſhment by them. And as by commanding the barrenneſſe of *Sara*, of *Anna*, and of *Elizabeth*, and the Virginitie of his bleſſed Mother to conceiue and bring forth, he made proofe of his omnipotencie: Euen ſo he ſhewes himſelfe heere omnipotent, when he commandeth the barren accidents themſelues, and without all ſappe of ſubſtance, to bring forth; and which is more, to bring foorth an effect farre aboue their ranke, to wit, a ſubſtance, which is a nature without compariſon more noble, then the accident, and of whom the accidents altogether depend, as ſimple officers and vaſſalls, hauing nothing of their owne, but what they haue from the power of ſubſtance. Theſe are then ſo many markes of an omnipotent Lord in this Myſtery.

Gen. 22. 2. *Reg.* *Luke* 1. *Luke* 1.

10.

THE SELFE-SAME POWER, VERIFIED in the accidents of the body of our Sauiour, and first *in respect of the quantity.*

THe diuine Power is yet more euident in the managing of the accidents of the body of our Sauiour, for it there holds his quantity all entire with his dimensions, without possessing place; all in all the Hoast, and all in euery part, how little soeuer it be; which is to giue to his body that manner of being, that naturally belongeth to a spirit, thereby to shew himselfe God omnipotent. So God is all, through all, and all in euery part of the world, and our soule through all the body, and all in euery part. The body of our Sauiour is not euery where, that being a prerogatiue reserued to the Diuinitie alone; but it is in many places in one selfe-same time, and in all parts of the Hoast; which is naturall to spirits, and a priuiledge giuen to this body, vnited to the Diuinitie. And since God giueth the power to Angells, which are spirits, to take a corporall being, and to cloath themselues with some humaine, or other visible forme, and to possesse a place after the manner of a body, it is not to be doubted, but he can giue contrariwise to a body, especially his deified body, the prerogatiue to be in this Sacrament, after the manner of a spirit, without possessing any place; and it repugnes no more to the nature of a body, not to possesse a place, then to the fier not to burne; wherefore, as the fier ceased not to bee fier within the furnace, though it burnt not the Hebrew children: so the body of our Lord ceaseth not at all to remaine a body in this Sacrament, though it occupie no place; and if God hath made, that the virginity remained entire

entire with the conception and bringing forth of a childe, an effect most repugnant to virginity, wherefore shall it be hard to him to make, that a body remaine a body without possessing place? seeing that virginity and facundity are more disagreeing from accord, then to be a body, and not to occupie any place? The Scripture makes to vs easie the faith of this miracle, teaching that our Sauiour went forth of the Sepulcher, it being shut; and that he entred into the chamber of the Apostles, the doores being shut, his body then possessed no place at that time, or two bodies were in one selfe-same place with penetration of dimensions, which is an effect as difficult, and hard to Nature, and onely depending of the omnipotencie of God.

II.

THE MARVAILOVS POWER OF GOD about the qualities of the body of our Sauiour *in the blessed Sacrament.*

THe brightnesse, colour, and such like qualities of the body of our Sauiour, are also heere by prerogatiue of his omnipotencie, inuisible to the eye, and vnknowne to all the other senses. The eye seeth well a whitenesse, the tongue tasteth a rellish, the hand toucheth a quantity; but these are the qualities of bread and wine, and not of the body of our Sauiour, which our mouth taketh, without any feeling of the proper qualities of it. When he conuersed with men, the Diuinity appeared not, but by the body of his Humanitie: heere the body is hidden, not appearing but by the accidents of bread and wine: hee hath his body inuisible vnder the visible accidents, disposing his body at his pleasure. So he made it inuisible by miracle, before his resurrection; so he walked without heauinesse

operation of a Spirit, and penetrates the Soule by his action, beautifieth it, illuminateth it, makes it chaft, and ingraues in it other ſpirituall ornaments. If the tree of Life, renewing the body, and Manna, changing the taſte, were admirable in their actions; how much more the body of our Sauiour, in reſpect of the action it hath in this Sacrament? For they worked not, but vpon the body; but this body worketh vpon body and ſoule, and that not onely to immortality, but alſo to eternall felicitie, as we haue ſaid.

14.

THE BODY OF OVR SAVIOVR impaſſible.

6 THe body of our Sauiour in this Sacrament endures not any hurt, although it may be iniured by vngodly ſoules, that take it vnworthily, or by the wickednesſe of Infidels, which doe iniury the outward ſignes, wherewith it is cloathed, as the King with his Royall robe. The impaſſibility of Manna reſiſting the fier, and the not corrupting thereof on the Sabbath, which putrified on other dayes; the impaſſibility of the Buſh, not conſuming, though it was all compaſſed with the flame; the impaſſibilitie of the garments of the Hebrewes, which endured whole the ſpace of forty yeeres in the Deſerts, without being waſted, or euer mended; all theſe impaſſibilities were admirable; but that of the body of our Sauiour was moſt wonderfull of all. For all theſe things at the laſt ended in corruption, was none at all, but in this nothing happeneth, or can happen to the body of our Sauiour, but onely to the viſible ſigne; for howſoeuer the Hoaſt be diuided into many parts, the body for all that ſtill remaineth vndiuided, and whole in euery part, as the face, for example, is ſeene

p.116.17.

Mat.3.3.

Mat.29.5.

whole in euery peece of a broken glaſſe. The ſtomack diſgeſteth the formes, but diſgeſteth not the body; if the formes vaniſh away in one place, the body ceaſeth to be there, but it is found in other places, whereſoeuer the eternall Sacrament remaineth. The formes may bee burnt in the fier, gnawne of beaſts, troden vnder-foot; but the body is alwayes impaſſible, free from hurt and corruption, and retaining alwayes its owne glory and immortality.

15.

THE SACRAMENT IS IN MANY places at one, and the ſame time.

THe place of earthly Paradiſe was moſt beautifull, as hath bin ſaid, and it cannot be denied, but the dwelling of *Adam* was delightfull, and both the one and the other admirable, & eſpecially in reſpect of the Tree of Life. Heere the ſecond *Adam* is in this Sacrament, as hid in the ſhadow of his Paradiſe, he alone being both the Tree of life, and the Paradiſe of ſoules, whoſe Spouſe he alſo is; and euery thing is heere more admirable. Our Sauiour is heere, and he is alſo in heauen. He is in heauen, as in his Kingdome, occupying place as other bodies doe, after a naturall manner; he is heere after a ſupernaturall manner, lodged in a little roome, anſwerable to the quantity of the formes, vnder which he is, conforming thereby his greatneſſe to our littleneſſe, his power to our weakneſſe. Howbeit his body is nothing leſſened by the littleneſſe of the place, but remaines as great as it was on the Croſſe. Who can ſee this without the eyes of faith? who can alſo comprehend, how in one ſelfe-ſame inſtant, he is found on diuers Altars, in diuers Countries, and both in earth, and in heauen? Truely no body but euery faithfull Chriſtian be-

leeues it, though hee cannot comprehend it; becauſe the Scripture teacheth it, it is the Scripture, which ſaith, Our
tth.26. *rk.14.* *ke 22.* Sauiour gaue his body to his Apoſtles, ſaying, *This is my body*, from which antecedent it followeth, that it was in diuers places in one and the ſelf-ſame inſtant; it was in his naturall place naturally, and ſacramentally in as many other places, as there were Apoſtles, that receiued it; it ought then to bee beleeued, though humane iudgement
Cor.12.2. cannot vnderſtand it. Saint *Paul* aſſures vs as knowing it, that he was rauiſhed into the third heauen; and notwithſtanding he confeſſeth, he could not comprehend in what manner, whether it were in body and in ſoule, or onely in ſoule; and we beleeue that, which he ſaith, though it ſeeme difficult to vs. Our Sauiour ſaith to many, *Take, this is my body*, & by conſequence he ſaith, that it is in diuers places; ſhall we then not beleeue it, becauſe our capacity cannot comprehend it? Shall we meaſure the workes of God by the reach of our vnderſtanding, and take the Scepter out of his powerfull hand, to giue the more credit to the infirmitie of our iudgement? Saint *Paul* could not vnderſtand, how he had been rauiſhed; Was he not therefore rauiſhed at all? And we leſſe know, how he was rauiſhed; Do we therefore not beleeue it? And it we know, that one ſelfe-ſame voice, in one ſelfe-ſame moment entreth whole and entire into ten thouſand eares, and that our ſoule is entirely all, in diuers parts of our bodies; that *Abacuck* was in
bacuc. *m.14.36.* one ſelfe-ſame howre in Babylon, and in Iudea, places diſtant one from another more then an hundred leagues; wherefore ſhould wee make difficulty to beleeue heere, what the Word of God affirmeth? We ſee daily, that the Starres which are in the midſt of heauen, are in foure and twenty howres in all places of heauen, which is more then if a birde flying round about the earth, ſhould twentie or thirty times in one halfe quarter of an howre, bee both in the Eaſt, and in the Weſt, and in all the places, which are betweene theſe two ſpaces; ſhould wee thinke, that the

power

power of God is abridged, ſo as it cannot make his bodie to be in diuers places? Beleeue then (Chriſtian ſoules) the Word of your omnipotent God, and with faith admire in this act his admirable power.

16.

THE BODY OF OVR SAVIOVR aboue the Lawes of Time.

Time paſſeth by ſucceſſion, and rules all heere in this world, but when God created the world, the Time began without precedence of Time, and ſucceeded not to Time, ſo as then it ſimply began. The ſame God at his pleaſure hath bridled Time, and hindered it from conſuming the things, that were ſubiect to Time. The garments of the Hebrewes were all kept whole, as it hath been ſaid, *Deut. 29. 5.* the ſpace of forty yeeres, in deſpight of deuouring Time: The little pot of Meale, and the veſſell of Oyle of the Widow, who nouriſhed *Helias*, endured many months, which could haue ſufficed but one day: Manna corrupted in foure and twentie howres, and held good eight & forty howres, when the next day was the Sabbath, and endured for many ages, being kept within the Arke in a golden pot. Theſe *Hebr. 9. 4.* workes were admirable; but our Sauiour ſhewes himſelfe in his Sacrament, much more admirable, then in thoſe workes; his body is preſent in the Hoaſt ſo ſoone as the words of Conſecration are ended; and that in a moment, without requiring any precedent time, euen as the world was made without any precedence of Time. The preſence of this body continueth by vertue of this Word, as in vertue of the ſame, the production of creatures continued, and ſhall continue euen to the end of Time: Doth not our Redeemer then ſhew himſelfe herein the Maſter of Nature? 8 *3. Kings 17.*

17.

THE ADMIRABLE SITVATION OF the body of our Sauiour in the bleſſed *Sacrament*.

9. VVEE haue heere aboue touched the admirable ſituation of the body of our Sauiour in this Sacrament; and the more we thinke thereof, the more occaſion we haue to admire Gods power, and to confeſſe our inſufficiency in this point, as in others. All the members are heere diſtinct the one from the other, hauing their proper reference amongſt them; howſoeuer it be with the accidents of bread and wine. Shall we not then admire the greatneſſe of God, making ſuch a diſtinction of members, retaining their quantity in ſo little a ſpace, in incloſing them in a little point, and yet leauing to them the largeneſſe of their dimenſions and capacities? And moreouer, who will not wonder to ſee, that howſoeuer a man turne the Hoaſt, lift it vp, or lay it downe, yet this diuine bodie altereth not the ſituation in it ſelfe? and although, when the Sacrament is remoued, it changeth place, yet it changeth not, for all that, the ſituation of his parts: wee ſee ſome ſuch like thing in heauen. For euen as the Sunne is alwayes aboue the earth; albeit it ſeeme to vs wheeling about to the *Antipodes* Land, to be vnder our feete: euen ſo by reſemblance, albeit the parts of the quantity of the Hoaſt be changed, neuertheleſſe the parts of the body of our Sauiour remaine in their ſeate of Maieſtie. Humane reaſon there admireth God in the naturall ſeate, and mouing of that great Celeſtiall body: heere Faith extols the greatneſſe of God, in the admirable ſituation of the deified body of his Sonne.

THE

18.

THE CLOTHING OF THE BODY of our Sauiour.

ADAM in his innocency was richly cloathed, and neuertheleſſe naked; and after that he had offended, he was clad with dead skins, and yet notwithſtanding he remained ſtill naked; all this was admirable. For how was he cloathed and naked; naked and clothed together? This was, becauſe in that firſt eſtate, he had his ſoule cloathed with all kinde of goodly garments, of Iuſtice, of Chaſtity, of Charity, of Fortitude, of Temperance, and of other ſuch like attire, and had nothing vpon his body, neither had he need. But when the ſoule was diſpoiled of her habits, ſhee was aſhamed of her owne nakedneſſe, and of that of her poore body, which ſhee was neceſſarily to couer, at leaſt one part of the ſhame of the ſoule: Thus *Adam* was clothed and naked; naked and clothed, by diuers conſiderations. The *Antitheſis* is moſt diuine, and moſt mernailous without comparison; for the body of our Sauiour hath not any garments, and notwithſtanding is alwayes moſt richly cloathed, but it is with diuine gifts of immortall glory: It is ſhining by brightneſſe, more then the Sunne; more pleaſing by its beauty, then all the Stars; admirable in this, and admirable alſo, for that he couereth this robe of glory, and takes that of bread and wine, hiding the Maieſty of his preſence vnder the viſible formes, to become the more familiar to our capacity; euen as hee hid his Diuinity vnder the mantle of our humane nature, appearing but Man, and being neuertheleſſe God & Man together, to make vs enioy his ſweete conuerſation. So Manna, Figure of this Myſtery, euen in this point, was co- 10

uered with two dewes, the one falling before the Manna, and ſeruing it, as it were, for a bed, and the other after, in ſtead, as it were, of a couerlet, as hath been ſaid. Behold how God ſhewes himſelfe in this Sacrament, Soueraigne Lord of all Nature vniuerſally.

19.

HOW THE EVCHARIST IS AN Abridgment of all the wonders of God.

IS not then this diuine Myſtery an abridgment of Gods wonders? And God, hath he not made himſelfe ſeene admirably admirable in this wonderfull abridgment, more then in any other worke of his? Hee hath made appeare his greatneſſe two wayes, the one in making of wonders apart, the other, which is the more diuine, in aſſembling them together. As a Muſition, that not onely knowes to ſet for ſingle voyces, but alſo hath the arte, and the grace of ſetting many parts together, and to delight the eare with a ſweete harmony, compoſed of diuers voyces well accorded. After that he had ſhewed himſelfe wonderfull in the production of a thouſand creatures, he made man, as an abridgement of them all. Hee hath made ſince the Creation of the world, a thouſand and a thouſand admirable workes, in the common courſe of nature; ſometime in the ſubſtance of things, ſometime in the accidents; he hath changed, as we haue ſaid, the wood into a Serpent, changing the ſubſtance and the accidents, and after the ſame miraculous manner, the waters into bloud: He hath ſtayed the courſe of the Sunne againſt the force of his extreame ſwiftneſſe; he hath made fier to deſcend from heauen, contrary to its lightneſſe; Iron to ſwimme aboue the water, contrary to the weightineſſe thereof; obſcured the bright-

l.3. & 4.9. 10.12.

g.2.10. g.6.6. l.10.21. l.16.31.32.

brightneſſe of the ayre, by extraordinary darkneſſe; made the Sea paſſable within her very depths; opened the boſome of the earth, contrary to the ſolidneſſe thereof; made in one night, to ſprout, to flouriſh, and to beare fruite, a drie wood, contrary to it barrenneſſe; made a Beaſt ſpeak, where of naturally it was vncapable. In concluſion, he hath ſhewed, that he is God of Nature, making ſupernaturall workes in euer parcell, and part of it; but being come in proper Perſon into the world, and being himſelfe to depart out of the world, hee hath left a miracle, equall in greatneſſe to the world, and a chiefe worke, worthy of his hand, and for which he deſerues to be remembred, containing alone the abridgement of all the wonders, that hee euer made, be it in creating the world by his omnipotent Word, be it in gouerning it by his diuine Wiſdome, be it in the preſeruing of it by his infinite bounty. A miracle, containing his pretious body, and thereby ſurpaſſing the price of a thouſand worlds. A miracle, where hee made himſelfe to be admired, as ſoueraigne Maſter of all creatures, commanding the ſubſtance of things, and their accidents; commanding the ten Categories, that is, the ten Orders of things in the vniuerſall world. *Dauid* conſidering the diuerſitie, and beauty of creatures, cryes out, ſaying, *O Lord, how thy name is admirable through all the earth*; but conſidering this future Myſtery, he ſings another tune, ſaying, *Our Lord hath made a memoriall of all his wonders*; and declaring what it is, *He hath giuen to eate to them that feare him*: It is his body, which he giueth to his children; for the common meates of the world, he giueth to beaſts, and to men, good and euill; this body hee hath giuen to his deare Spouſe, prepared in this Sacrament, and apparelled with all his wonders. True marke and ſigne of his greatneſſe; true Manna, bearing the name of wonder; true bread, deſcended from heauen; true gift, drawne from the greateſt treaſure of his almighty Wiſdome, and from his all-wiſe goodneſſe.

Num. 17. 8.

Num. 22. 30.

Pſal. 8. 1.

Pſal. 110.

HOW

20.

HOW FAITH IS FORTIFIED BY this Sacrament.

THe first article of our Faith is to beleeue in God Almightie; for which this article beginneth our Creed, and vpon this foundation are built all other points of our Religion. Now the faith of this article is admirably exercised, ayded, and augmented in the practise of this diuine Mystery. For so often as wee communicate, as wee haue Masse, as we participate or meditate vpon this holy banquet, so often we beleeue, that God is omnipotent, making and renewing euery day, by his omnipotent Word, the wonder of his pretious body, to the astonishment of Angels, of men, and of Nature vniuersally: So often as we make bow to the obedience of Faith, the humility of our sense and iudgement, which in this Mystery is altogether blinde; so often we purchase new strength, and new grace, to beleeue the omnipotencie of our God. And herehence it is, that the holy Fathers, S. *Iustin*, S. *Irenæus*, S. *Chrysostome*, S. *Ambrose*, S. *Cyprian*, S. *Augustine*, and other Doctors, so often as they either speake, or write of the Eucharist, alwayes inculcate with vs the Almightie power of God, and obiect it to Heretikes, as a certaine Marke of his powerfulnesse. And as the Patriarkes and Prophets, when they would shew, that God is Almighty, call him Creator of heauen, and of earth: Euen so the holy Doctors, when they will extoll the almightinesse of our Sauiour, alledge euer this his chiefe worke; and as the Diuell of old perswaded certaine misinformed Philosophers to write, that the world was not created, but that it was eternall without beginning, to weaken so much our faith

S. Iustin. Apol. 2.
S. Iren. l. 4. c. 34.
S. Chrysost. hom. 26. ad. Pop. Antio. & hom. 83. in Matth.
S. Ambros. lib. 4. Init. mist. cap. 9.
S. Cyprian. lib. de Cœn. Dom.
S. Augus. in Psal. 33.

in

in the omnipotencie of the Creator: So in our age hath he raiſed certaine hereticall ſpirits, which deny the preſence of the body of our Sauiour in this Sacrament, by their hereſie to take away, and to deface this moſt noble marke, or ſigne of his omnipotency, and to ouerthrow a moſt ſtrong pillar of our Faith, and the moſt beautifull ornament of Chriſtian Religion.

21.

OF THE GOODNES OF OVR SAuiour in this Sacrament.

THe contemplation of the omnipotency, and goodnes of God, makes vs admire and loue him. We haue giuen ſome documents of his omnipotency in this Sacrament, let vs ſay one word of his goodneſſe in the ſame. It is an argument of our loue, to giue our goods to his behoofe and profit, vpon whom we beſtow them. So God hath ſhewed himſelfe to loue man, by giuing him a being, and creating the world for him. It is an argument of greater loue to giue his owne ſubſtance; for he that giueth of his proper bloud out of his body, ſhewes himſelfe more louing, then he which makes neuer ſo great a preſent out of his purſe. Almighty God hath giuen his onely Sonne, ſubſtance of his ſubſtance; and the Sonne alſo hath giuen himſelfe vnto vs, ioyning in alliance his Diuinity to the Family of our Father *Adam*, and making himſelfe our brother, ſo to worke our Saluation: could he haue tyed himſelfe to vs by any more ſtraite bond, and giuen himſelfe more amorouſly, then in giuing himſelfe wholly to vs, and making himſelfe one with vs, to deifie vs with himſelfe, and make vs heires of his glory? Well then, as in the Incarnation he hath made a gift of his Diuinity to man, ſo in *Ioan. 3. 16.*

this Sacrament he hath beſtowed vpon vs his Humanitie; he hath giuen it once to death, in a bloudy Sacrifice, and from time to time he ceaſeth not to giue it for meat, to apply vnto vs the fruit of his redemption; he maried his Diuinity to our Humanity, when he made himſelfe man; he marieth his humanity to ours, when he giueth it to vs in this Sacrament: For the fleſh of our Sauiour heere, is holily vnited to ours, to make it both chaſt and fruitfull in bringing forth good workes: and the ſame fleſh is alſo a moſt diuine diſh of his nuptiall feaſt, to feed and fat our ſoules with celeſtiall vertues, and to giue immortality to our bodies. O ſweet Ieſus, what goodneſſe is this, and what an effect of inflamed loue? that thou vouchſafeſt to ioyne thy ſelfe by two ſo ſtraite knots of Mariage, and of Meate, to ſo baſe and ſo miſerable perſons, as we are? the Lord to his ſeruants, the King to his vaſſals, the Creator to his creatures, God to wretched poore ſinners? O what loue is this of thine, in this diuine Mariage, and Food? What King would euer take for his Spouſe, a poore vaſſall of his? And what father would feede his children with his owne body? We ſee, that mothers nouriſh their children with their milke, which is a white bloud; but what mother euer nouriſhed her children with her proper fleſh? O diuine mariage, O diuine banquet! O wicked abuſer, and immortall enemie of Man, which haſt troubled this marriage, and this banquet, ſubſtituting in the place of this
Reg.19.13. true Bridegroome, and this true *Dauid*, and this deified fleſh, an Idoll of Bakers bread! But this thou haſt done in the Church, which thou haſt falſly intituled Reformed, and not in the Church of God. Thou haſt done it, I ſay, in a Synagogue of ſuch misbeleeuers, as haue choſen rather to lend their eares to the lyes of thy vanity, then to beleeue the ſacred and holy words of verity; not in that
1.Tim.3.15. Church, pillar of truth; Spouſe which cannot erre, aſſiſted with the true Spirit. Shee knoweth full well her Spouſes voice and manner of proceedings; ſhe knoweth the goodneſſe

neſſe of his Table, and will beware how ſhee forgoe it; ſhee knoweth the Son omnipotent, made for vs *Emanuell*, that is to ſay, *God with vs*, when he was made Man; liuing with vs, and ſpeaking with vs in his proper perſon; but eſpecially when he giueth himſelfe vnto vs in this nuptiall banquet heere, wherein, more then euer, or any where elſe, he is indeed *Emanuell*. For when he conuerſed with vs mortall and viſible, it was but for a little time, the vnion was leſſe, with fewer people, and that in Iury onely: but by this Sacrament he is euer moſt ſtraitely vnited; as Spouſe and Food, with all them, that will marrie themſelues with him, and feed vpon him; and this not in one onely Land, but in ſo many places, as this Catholike and Vniuerſall Church adores her Spouſe, euen from the Eaſt to the Weſt, from the South to the North, and through all the earth. An husband, when he departs from his wife, a father from his children, a friend from his friends, ſignifies his loue more then euer, makes a feaſt, leaues a pretious remembrance, and ſhewes that departing, hee would leaue himſelfe ſtill preſent, if he could poſſibly be in many places at once. Ieſus Chriſt hath accompliſhed all this after a diuine manner; for vpon the end of his paſſion, and of his departure from this world, hee ſhewed his feruent loue to his children, *Hauing loued his owne, which were in the world,* (ſaith Saint IOHN) *he loued them to the end*; that is to ſay, he ſhewed them his loue more then euer before. He likewiſe made his banquet, with ſinguler ſignification of loue, ſaying, *I haue greatly deſired to eate this Paſque with you*, not the Moyſaicall, but the truth of the Moyſaicall, wherein he himſelfe was the Lambe. Finally, for a Ring of remembrance, he hath left his proper body, and his owne ſelfe, to be alwayes preſent with his friends, in the manner aforeſaid, and to be for euer their *Emanuell*.

Eſay 7. 14.

Ioan. 13. 1.

22.

CHARITIE TOWARDS GOD, AND towards our neighbour, encreaſed by this *Sacrament.*

IF liberalitie drawes hearts, if the table makes friends, and if loue begets loue; what perſon will ſhew himſelfe ſo ruſticall, and frozen, as not to be allured by this infinit goodneſſe, not to be gained by this feaſt, not to be inflamed with this fier, in the frequentation of this diuine Sacrament? What ſoule, I ſay, will not be wholly inflamed with the loue of her Redeemer, feeling her ſelfe ſo deliciouſly feaſted by him, ſo tenderly embraced of him, and ſo ſtraitely vnited with him? Whom will ſhee loue, if ſhee loue not this goodneſſe? With whom wil ſhee make amitie, if ſhee make it not with ſo liberall a Spouſe? And of whom ſhall ſhee be amorous, if ſhee be not enamored of ſo feruent a friend, and louer.

And then, if ſhee loue faithfully this her Spouſe, and attentiuely conſider the nature of this Mariage and Feaſt, it cannot bee, but ſhee muſt alſo loue forthwith her neighbours, and her Chriſtian brethren, for the loue of her Spouſe; when ſhee ſhall ſee, how they are likewiſe beloued of him; and called to the ſame Feaſt, and made members of one and the ſelfe-ſame body with her. For to ſignifie this mutuall amity, he himſelfe is giuen in meate and drinke, vnder the likeneſſe of bread and wine, which are made of many graines, and of many grapes; as wee haue ſaid elſewhere. And truely the Apoſtle, to exhort the maried holily to loue their wiues, drawes his moſt forcible argument from this myſtery, as being the example of a perfect mariage, and of a perfect loue. From the mariage,

Ephes. 5. 25.

(I

(I ſay) of Ieſus Chriſt with his Church, to whom he liberally giues himſelfe, and with whom he is vnited, by theſe two moſt ſtraite bonds of a Spouſe, and of Meate. For which reaſon alſo the Euchariſt hath alwaies been an Embleme of vnion, peace, and charity. And for ſignification whereof, it was an ancient cuſtome to giue the kiſſe of peace in the Maſſe; from whence came afterward the ceremony of kiſſing the *Pax*, which is ſtill in vſe. Behold then how this ſoueraigne goodneſſe drawes vs by this Sacrament, as well to his owne loue, as alſo to the loue of our neighbour.

23.

OF THE WISDOME OF GOD IN this ſame Myſterie.

LEt vs now ſee ſome workes of the diuine Wiſdome in this his Sacrament; for it is ſo well ordered, as it is eaſie to perceiue, that it is ſhee which is the Miſtreſſe, and chiefe doer therein. According whereunto, the Scripture alſo ſaith, *Wiſdome hath built her a Houſe, ſhee hath cut out ſeuen Pillars, ſhee hath immolated her victime, mingled her wine, and ſet foorth her table.* This Houſe is the Church; theſe ſeuen Pillars, are the ſeuen Sacraments; the wine mingled, is the pretious bloud of our Sauiour; and the meat of this table, the ſacred Manna of his fleſh; and ſo haue the ancient Fathers explained it, and namely, S. *Cyprian.* Now as humane wiſdome ſhewes it ſelfe in well ordaining, well compriſing, and well inſtructing, (for theſe are the true effects of a wiſe vnderſtanding;) ſo the diuine Wiſdome maketh her ſelfe appeare in this Sacrament, by the ſame meanes. A wiſe Orator ſhewes himſelfe in the orderly method of his diſcourſe: A wiſe Captaine in well ranking an

Prou. 9. 1.

S. Cyprian. ep. 63. ad. Cecil. Sacer. Calicis lib. 2. aduerſ. Iudeos, f. 2.

armie; a wiſe Architect in well ioyning the parts of the building; and ſo of other wiſe worke-men. A wiſe Muſition in ſetting many parts of Muſick, and vniting them together with a ſweete and well agreeing harmony; *Mirmerides* was admired for his induſtrious wiſdome, when he
10. made that ſo much renowned Chariot of foure wheeles, which the wing of a Fly did couer; and that wonderfull ſhip ſtored with Maſts, with Sayles, with Roaps, with Ankors, with Rudder, and with all other tacklings, which the wing of a Bee might alſo couer.

But aboue all, Wiſdome ſhewes her ſelfe, in the good and effectuall teaching of euery Science or Vertue; and this is her moſt high title. In all theſe kindes, the diuine Wiſdome ſhineth foorth moſt brightly in this Sacrament. Her ordinance heere is admirable: For what goodlier order can one deſire, then to haue drawne ſo many faire Figures from time to time? and to haue at the laſt inſpired, and breathed, as it were, the life of Truth into thoſe ancient lineaments? giuing in a Law moſt perfect, a Sacrament full of all perfection; a Sacrament of charity in a Law of loue; and preparing for the nuptialls of our humane nature, with the Sonne of God, a nuptiall feaſt of the fleſh of God.

His Wiſdome is heere yet more admirable in combining, for this combination ſurpaſſeth all wonder, for God and Nature are heere combined; Heere is the body of the Sonne of God, by vertue of his omnipotent Word; his ſoule as inſeparable from the body, his Diuinity, as vnited vnto them both, and by conſequence, the Father and the holy Ghoſt, and all the holy Senate it ſelfe of this bleſſed Trinity are heere aſſembled: All the wonders of Nature are heere compriſed, as hath been ſaid: All the ſoules and bodies of the faithfull are heere conioyned in one, as many cornes in one loafe, and many grapes in one cup of wine; gathered together like vnto ſo many diuine Eagles about the body of their King, ſaith *Chryſoſtome*. But what diuine

ib. 24. 28. *Chryſoſt. hom.* 1. *Cor.* 10.

wiſdome

wisdome was it, to haue prepared this diuine morsell, so conformable to the infirmity and capacity of our weake nature, vnder the taste and feeling of bread and wine, meat and drinke of all other the most familiar to vs.

24.

GODS DIVINE WISDOME IN teaching of this high Mystery.

THe last, and most liuely tract of Wisdome, is to teach effectually: And what greater wisdome can be shewed therein, then to haue giuen heere the meanes to learne, to encrease and fortifie both faith and charity? the one the foundation, and the other the crowne of Christian vertue? For eating this morsell, we receiue an Earnest of immortality, and as the Church singeth, *A pledge of future glory.* And it cannot bee but that by the presence of so braue a Captaine, whom we beleeue firmely to be heere present, though inuisible to our sight; our courage and heart should much encrease, if we be faithfull souldiers. For as the wicked spirits fright vs, if wee beleeue them to bee present, though we see them not with our bodily eyes: So contrariwise, and with more reason, we grow confident, and as it were, are lifted vp to heauen by the assured presence of our Sauiour. Heere, moreouer wee learne Religion, the most noble Pearle of Christian Iustice; whereby we honor God, doing him the homage of Soueraigne worship due to his Maiestie alone, which heere is done with soueraigne preparation. For first, heere is offered a Sacrifice vnto him, which is a worship of supreame acknowledgement, incommunicable to all other, but to God a Sacrifice, not of bodies of the beasts, as in the old Law; but of the body of God, by which body he hath been soueraignely honored,

honored, with which he hath bin fully appeased; in which he hath ouercome the power of his capitall enemie, and shall one day come to iudge both the quicke and the dead. So as the worship is most soueraigne, and the thing offered so great, that it cannot be greater; which as it is an art of Religion most honorable to the Creator, so is it most beneficiall also to his creature; who receiuing this precious body from the liberality of God, offers it to him againe, for an Holocaust, for a thanksgiuing, for a Propitiation or remission of sin, honoring him for his gifts, with his proper gift, as in Figure thereof. In the Law of Nature and *Moyses*, the holy Saints did honor him, in making offrings of those goods, that they had receiued of him: Which is it that the great and deuout King *Dauid* confesseth, saying, 1. Paral. 29. 14. *All things are thine, and we haue giuen thee that, which wee haue receiued from thy hands.* In this Sacrament wee haue likewise a lesson of humility, seeing our Sauiour to appeare amongst vs in a poore familiar habit, without attendance, and in a meaner manner then *Dauid*, when he came to the 1. Reg. 21. Priest *Achimelech*; to appeare, I say, not in his owne garment, but vnder the formes of bread and wine, hiding therewith his robe of glory, that wee might with greater confidence draw neere vnto him. Wee haue heere also a lesson of patience; beholding our Redeemer to endure so constantly, and for so many ages the iniuries that the wicked doe vnto him, through their misbeleefe, their sinnes, their blasphemies, treading him vnder their feete, casting him into the fier, and the like dishonors, though all this be done without any hurt of his impassible body. Heere we haue also a lesson of obedience, in that he is present without faile, at the voyce of his Vicar, whosoeuer he be, pronouncing the words of his omnipotency, ouer the bread and wine. Heere therefore we haue a lesson of all the most high vertues, giuen by the example it selfe, of our Redeemer, a manner of teaching most cleare and pregnant, and recommended vnto vs by himselfe, when he said, *I haue*

giuen

giuen you an example, to the end you ſhould doe, as you haue ſeene me do. Hee ceaſed not to giue vs examples of well doing, from time to time, while he liued and conuerſed with vs; but heere hee giueth vs the patternes and examples of diuine vertues from better imitation, altogether. Behold the wonders of our Sacrament, without comparison greater, then thoſe of Manna, and far more worthy, for the which we ſhould ſay, *Man-hu? What is this?* for neither men nor Angels can ſufficiently enough admire it.

A COLLOQVIVM OF PRAISES AND thankſgiuing to God.

VVHat remaines heere then (*O Lord, Almighty, moſt good and moſt wiſe*) *but that we elenate our hearts to the contemplation of this thy diuine Sacrament? And hauing admired the wonders of thy greatneſſe, to render thee immortall thankes for thy immortall beneſits? But who can worthily contemplate the price, and the excellencie of this beneſit, if thou giueſt not eyes and light to ſee it? And what tongue ſhall be able to ſpeake of this thy great mercy?* Moyſes, *conſidering thy goodneſſe, and reſounding thy praiſes, ſaid*; Let the Earth heare the words of my mouth, let my doctrine grow vp together, as raine, and my ſpeech flow as the dew, as a ſhower vpon the hearbe, and as drops vpon the graſſe, for I will inuocate the name of our Lord. Giue magnificence to our God; the workes of God bee perfect, and all his wayes Iudgements. *It is heere, where there is need of ſuch an Orator, and of ſuch a language, to magnifie and praiſe ſuch a gift, as ſurpaſſeth all thoſe that the Hebrewes did euer receiue, and to extoll ſuch a worke, as carrieth with it markes of diuine perfection, ingrauen therein by the hand of God, all good, all wiſe, and all mighty. Though* Moyſes *himſelfe were heere, and that his language were eloquence it ſelfe, yet hee would come ſhort to ſpeake of thy Maieſty herein, O Lord. The* Deut. 32.

of the Sanctuary. And on the left side, towards the South, there stands the golden Candlestick, with seuen Lampes; and betweene both the Altar of Incense. But who is this braue Knight, accompanied with certaine Light-horsemen, that speaketh with *Achimelech*, the High-Priest, keeper of these Loaues, and as it seemes all astonished to see him? It is, without doubt, valiant *Dauid*, who flying the fury of *Saul*, is come to the City Nob in haste, being stolne away from the Court, and hee askes something to eate, for he is extreame hungry. *Achimelech* ignorant of the cause, and wondering to see him so vnprouided, with so little a traine, being one of the greatest Captaines and Princes of the King, speakes as if he were astonished, and tells him, that he hath nothing but the *Breads of Proposition*, dedicated to the onely vse of Priests; notwithstanding he and his people in such necessity might eate of them, so that they were cleane, and not defiled, especially with women. *Dauid* answereth, if there be no hinderance but that, wee are cleane; for we haue not had the company of our wiues these many dayes. And so he went, and tooke his refection, and will carry away with him the sword of *Golias*, which before hee had dedicated and left in the House of God, where it hung wrapped in an holy linnen cloath. He will serue himselfe of it in the warres of God, and cut in pieces with it, the enemies of his name.

Ibid. 5.21.

THE

I.

THE BODY OF OVR SAVIOVR, CONceiued of a Virgin, by the operation of the holy Ghoſt; ſignified by the Loaues of Propoſition, *kneaded of the pureſt flower, without leauen.*

THeſe Loaues, and theſe Offerings, did long ſince Figure foorth our Euchariſt, which we haue declared to haue been the true Bread. But none ſauing thoſe, that were ſpirituall men amongſt the Iewes, could penetrate the ſecret of this hidden myſtery; now it is eaſie for all Chriſtians to ſee it, the ſhell being broken, that the kernell may appeare, and the curtaine of the Figure drawne, that the truth may be ſeene: we need but caſt our eyes vpon the ancient Lineaments, to know the preſent truth. The moſt pure flower, and without leauen, whereof the Loaues were kneaded, ſignifieth the body of Ieſus Chriſt, conceiued by the operation of the holy Ghoſt, of the moſt pure ſubſtance of the Virgin, without leauen; that is to ſay, without originall ſinne, or any corruption. For leauen in the Scripture oftentimes ſignifieth malice, and infection: and in that ſenſe our Sauiour ſaid to his Apoſtles, *Take heed of the leauen of the Phariſies, which is hypocriſie.* And in another place; *Beware of the leauen of* HEROD. The like ſayings he hath elſewhere. After the ſame manner ſpake S. *Paul*, ſaying, *Let vs feaſt, not in the old leauen, nor in leauen of Malice and wickednesse, but in the vnleauened bread of ſincerity and verity.* The ground of the ſimilitude is in this, that as leauen altereth and maketh ſowre the paſte; ſo ſinne changeth, puffeth, and corrupteth the beautie and goodneſſe of the ſoule. The Breads then without leauen, are a Figure of

S. Cyril. Hi. Catech. mi. S. Hier. in in cap. 1. ep. Tim.

Matth. 16. Marc. 8. 15 Luke 12. 1. Marke 8. 1 1. Cor. 5. 6.

our Sauiours body, conceiued without infection of ſinne. They were called *Loaues of faces*, or of *two faces*; and therein lay two Myſteries, as the ancient Hebrewes haue prophetically written, and namely *Rabbi Ionathas*, who liued long time before the comming of our Sauiour. The Myſteries are, that in the future Sacrifice of the body of the Meſſias, there ſhould be a Change of one Subſtance into another, as of one Face into another: and alſo that two Natures, and two Faces, the Diuine and the Humane, ſhould be vnited in the Perſon of the Meſſias, offered and ſacrificed vnder the forme and face of bread, and in the ſubſtance of Fleſh. And therefore the holy Loaues of the Table of our Sauiour are truely Loaues of two Faces, and of two Natures, containing the foreſaid myſteries in truth, as theſe heere did containe then in name, and Figure. They were offered euery day for the Children of Iſrael, by the ſacrifycing Prieſts of the Iewes, as the body of our Lord in the Maſſe, by Chriſtian Prieſts, for all Chriſtians. The Iewiſh Prieſts onely, did make them; and Chriſtian Prieſts onely make the Sacrament and Sacrifice of this body; for to them only is giuen this power, and to no other ſeruants in the Houſe of God, be they men or Angels.

abbi *Ionathas cap 25. Exod. al. l. 10. c. 6.*

2.

HOW THE BODY OF OVR SAVIOVR is offered euery day, and renewed euerie weeke.

THis body is offered euery day in the Maſſe, and reſerued, as were the *Loaues of Propoſition*, for the children of God, in memory of the death of our Sauiour, and in thankeſgiuing for all his benefits beſtowed vpon vs, for the ſuſtenance of ſoule and body. This is our true weekly and

and daily bread (ſaith Saint *Cyprian*, and the other Doctors of the Church) which he himſelfe hath taught vs to aske of him. It is renewed once a weeke; for although it bee offered euery day, it is principally offred vpon the Sunday of reſt to Chriſtians, ſubſtituted in the place of the Iewes Sabbath, in which men are gathered together in the Church, to renew the offering of that bodie with feruent and freſh deuotion, in the preſence of all faithfull ſoules. This is alwayes one ſelfe-ſame body, immortall and glorious, but it is renewed and multiplied, becauſe it is found in many new formes of bread and wine.

Matth.6.9. Luke 11.3. S.Cyprian.l. or. domin. S.Ambroſ.l.5. Sacra. c.4. S.Auguſt.l.2. Serm.Dom. in Monte, cap.12

3.

THE BEGINNING, AND END OF THE Communion is Charity, Prayer, and Contemplation.

THe *Loaues of Propoſition* were placed vpon the gilded Table; and vpon the vpper-moſt of them was ſett a Violl of gold, full of the pureſt Incenſe. Which ceremonie teacheth vs, that the body of our Lord, requireth a ſoule cloathed with Charity, which is the gold of the Temple of God to reſt in; and that the end of the Communion of his body, ought to be inward prayer and contemplation, ſignified alſo by the Violl of gold, and by the Incenſe ſet aboue the Loaues: For the Violl and Incenſe in holy Scripture, doth ſignifie the prayers of Saints; and gold, the moſt pretious mettle of all other, ſignifieth loue and heauenly charity; the moſt noble affection of the ſoule, wherewith the celeſtiall Ieruſalem is enriched; and of it all Chriſtian workes ought to bee compoſed, or at leaſt gilded therewith, but eſpecially the communion of this Sacrament, which is the Sacrament of loue and charity.

Pſal.140.2. Apoc.5.8.

THE

4.

THE BODY OF OVR SAVIOVR SIGnified by the Table, vpon which were set the *Loaues of Propositiõ.*

THe Table made of the wood Setim, incorruptible, Guilded with fine gould, crowned with a double crowne, and framed with a wonderfull arte, euen to the feete of the tresſels; ſignified the ſame body of our Sauiour, conceiued, as hath been ſaid, of the ſubſtance of the Vigin, cleare from all corruption, and endued with all ſorts of perfection, that may be in a humane body, after the likeneſſe of this Table, excellent in matter, and admirable in forme. Ieſus Chriſt then, celeſtiall bread, repoſeth on Ieſus Chriſt: as the *Bread of Propoſition* ſtood vpon this Table, and as he himſelfe is offered by himſelfe, as the ancient Loaues by the Prieſt *Achimelech*: So as he is together the Offering offered, the Table carrying the Offering, and the Prieſt diſtributing it, in this vnbloudy Sacrifice; as he was alſo in the bloudy Sacrifice of the Croſſe, the Victime, the Sacrificer, and the Altar: the Lambe offered, the Prieſt offering, and the Altar-ſtone, whereon the Holocauſt was burned, in the holy fier of his infinite Charitie.

THE

5.

THE SIGNIFICATION OF THE Candleſticke.

THis Table is in the North-ſide of the Sanctuary, hauing a Candleſtick of gold, with ſeuen lampes, on the left ſide towards the South, and the Altar of perfumes hard by, being in the midſt betweene the Candleſtick and the Table. All theſe things, and the manner of their placing, are full of myſtery. The Candleſtick ſignifieth the light, and the knowledge men ought to haue of God in this world, where Ieſus Chriſt illuminateth his Church, by the ſeuen gifts of the holy Ghoſt, as by ſeuen lamps, and ſeuen Starres; and eſpecially giuing her light, by which the myſtery of the Sacrament of his body may be ſeene: the excellency of which cannot be well vnderſtood, without light from on high, and without great faith, and diuine wiſdome. The knowledge of God, and of this myſtery, was firſt communicated to the Iewes, enlightened by the South of the Law, and after giuen to the Chriſtians before Idolaters, ſignified by the North, where the Chiefetain and Captaine of Rebels had made his reſidence, and placed the throne of his pride. And therefore the Table of the true Propoſition Loaues, is in the North ſide of the Church, compoſed of thoſe which were Panyms before the Law of Grace. For it is ſhee, which hath in verity the Table of the body of our Sauiour, true Bread of heauen, erected only in figure amongſt the Iewes.

S. Tho. 1.2 102. art. 1.

Clemens Alex. Strom. lib. 5. S. Greg. 5. hom. 6. Heſych. 5. Leuit. 24.

Eſa. 14. 14.

6.

THE HEART OF THE IVST IS THE Altar of Incense.

THe Altar of Incense, which was betweene the Candlestick and the Table of Loaues, and vpon the which men burnt to God, euening and morning, most sweete odours; signifying, saith *Philo* the Iew, the memory that we ought to haue of Gods benefits, bestowed vpon vs by his Diuine bounty, and the thanksgiuing, that men ought to render vnto him. This Altar was within the Temple, hauing before it the Arke of Couenant, hidden more secretly in the Holy of Holies; and behinde it was the Altar of Holocausts, whereon the beasts were sacrificed at the gate of the Temple. So that all these things in their placing, made a Crosse, or a man stretched out vpon a Crosse; the Arke was in place of the head; the Altar of Holocausts, of legges and feete; the Candlestick, the arme on the left side; the Table of Proposition Loaues, the arme on the right side; and the Altar of Perfumes, the brest and heart. *The Altar of God* (saith Saint *Gregory*) *is the heart of a iust man, in which the diuine fier ought to burne alwayes, because from it the flame of charitie towards God ought to ascend without ceasing.* And Saint *Augustine* saith, *That in euery true Christian there ought to be two Altars, the one in the soule, answering to the Altar within the Temple; the other in the body, answering to the Altar of the Holocausts without the Temple.* That is to say, whosouer wil carry the name of a Christian, ought to be pure in his soule, and chast in his body. In this Altar then, beholding the Arke of Couenant, Figure of Iesus Christ, and drawing neere the Table of Proposition Loaues, we ought to render thankes to God. But wherewith and how?

l.30.7.& 8. ibid.

Iudeus rerum diuinarum lib. de Moysis.

reg.l.25. al. cap.7. ib.3. os. in 1. Reg. 5. ug. Serm. de p.255.

WHERE

7.

WHEREWITH, AND HOW WE OVGHT to thanke God.

WHerewith, and how wee ought to thanke God, wee ſhall vnderſtand by the compoſition of the Perfume which was burnt vpon the materiall Altar: the ingredients of this Perfume, were foure mixtures of equall waight, to wit: Firſt, drops of Myrrhe, that is to ſay, the moſt pretious liquor that diſtilleth from Myrrhe. Secondly, Onix, a kinde of little ſhell. Thirdly, Odoriferous Galban, which driues away Snakes. Fourthly, and the pureſt Frankencenſe. Theſe foure ingredients repreſented the foure parts of this viſible world, as learned *Philo* teacheth. Myrrhe, which diſtills, ſignifieth the water: the Onix terreſtriall and drie, the earth: the odoriferous Galban, the ayre: the tranſparant and mounting Incenſe, the fier. The Perfume, thus then compoſed, readeth vs a leſſon, and ſetteth before our eyes the whole world, in the *Hieroglifique* of the parts thereof; teaching a generall acknowledgement of the benefits that we receiue from God. Firſt, in our bodies, the noriture whereof we receiue by the created world, but chiefely in our ſoules, which are nouriſhed by the body of his Sonne, a food infinitely more worth then a thouſand worlds: a body giuen once on the Altar of the Croſſe in a bloudy Sacrifice, and on the Altar of his Church, vntill the end of the world, by an vnbloudy Sacrifice, vnder the formes of bread and wine.

Philo l. quis cer. diui.

8.

THE VERTVES, WHICH ARE NECESſary, worthily to giue thankes vnto God, and to *make a iuſt examen of our actions.*

Iſſa Ord. in Pſ. 30.

THe ſame Perfume teacheth vs, with what preparation we ought to make this thankſgiuing. For theſe foure aromaticall ingredients, mingled together to make powder of Perfume, teach vs, that we ought to acknowledge and thanke his diuine liberality with the vnion and mixture of Faith, of Hope, of Prayer, of Chaſtity, of Charity, and of all the other moſt holy and moſt Chriſtian vertues. *Gregory.* *We make* (ſaith Saint *Gregory*) *a Perfume of aromaticall compoſition, when from the Altar of holy workes, there aſcendeth vp to God a good odour of purity, by the multitude of many vertues mixed together: for this ſweet ſmelling incenſe becommeth more pure, when one vertue is ioyned with another.* Now the ingredients to be wel mixed, ought to be ſtamped and brought to powder; the which pulueriſation teacheth the diligent examination, that we ought to make of our actions and behauiours, to the end, that beholding them in groſſe, wee bee not deceiued in the knowledge of our ſelues. *Gregory.* *To pulueriſe the aromaticall drugs* (ſaith the ſame Doctor) *is to conſider and examine in particular, our vertues, words, and workes; and to call them to a ſecret and ſtrict account; for ſo they ſhall be fit to be ſet before the Tabernacle of God, to be a ſweete odour to him.*

9.

A SOVERAIGNE ACKNOWLEDGEment, due onely to God, made in the *Euchariſt.*

IT was forbidden to employ this Perfume, vpon any other, but onely vpon God himſelfe, to ſignifie, that the thankſgiuing, which we owe to God, is ſupreame and incommunicable to any creature; and that otherwiſe wee thanke God, and otherwiſe the Saints, and other Benefactors. To God, with the adoration called *Latria*, as a Soueraigne honor: to others, by a leſſer worſhip, as to the inſtruments of his Soueraigne goodneſſe. Now this ſignification of ſupreame thankſgiuing, is moſt agreeable to our Sacrament, and Sacrifice, ſignified by the Loaues of Propoſition; for in it is made ſoueraigne memory, of the Soueraigne benefits of our Redemption, and thankes are rendered to God, with ſoueraigne magnificence; to wit, with the offering of the ſame body, which hath redeemed vs, an offering infinitely agreeable to his diuine Maieſtie. This is the reaſon, why this action is called *Euchariſt*; that is to ſay, *Good grace*, or *Thankeſgiuing*; taking its title, and vſuall name, from the moſt worthy and remarkable effect thereof.

10.

THE BODY OF OVR SAVIOVR, meate for the Sanctified.

NOw theſe Loaues were not eaten, but by the Prieſts, and Leuites: people ſanctified for the ſeruice and worke of the Sanctuary. By which Ceremony the holy Ghoſt doth Figure forth vnto vs, that Chriſtians ought to eate the bread of Chriſts Table with ſingular purity, if they will eate it profitably; and that euery one ought to haue, in this action, his ſoule adorned with a Prieſtly holineſſe, becauſe he doth herein, after ſome ſort, the office of a Prieſt: for he offers the body of Ieſus Chriſt, with Ieſus Chriſt; and with his Vicar, the Prieſt Sacrificing, he eateth the bread ſet and offered vpon the holy Table: And in this reſpect, Saint *Peter* calleth all Chriſtians, *Prieſts, and Kings, holy people, and royall Sacrificers.* For although the Lay-people (to ſpeake properly) haue not the character of Prieſts, no more then they are properly Kings; yet are they neuertheleſſe called by a generall appellation, Prieſts, and Kings, after the foreſaid manner. In that, as ſuch, they are Sanctified, and haue right to eate of the Sanctified bread.

Pet.2.9.

11.

WHAT SIGNIFIED THE TABLE OF Propoſition Loaues, and the Candleſtickes multiplied by SALOMON.

NOw it ought not to be paſſed ouer, that *Salomon* long time after builded the Temple, placed in it ten Tables for Propoſition Loaues, and ten golden Candleſticks, encreaſing

1.King.7.49. Paral.4.8.

encreaſing ten times the number; fiue Tables and fiue Candleſticks, on the left ſide the Altar of Perfumes, towards the South, and fiue on the right ſide towards the North; whereas *Moyſes* had put but one Table on the North ſide, and one Candleſticke on the South ſide the Altar of Perfumes, being in the midſt, as hath been declared. This ouerplus, and miſterious magnificence, ſignified that the light of faith, and the ſpirituall nouriſhment of faithfull ſoules, ſhould be without compariſon in more great abundance, in the time of our true *Salomon*, Ieſus Chriſt, and in the Church built by him, then it was it the Law of *Moyſes*. And that with great reaſon, for that he, the bright Sunne, and the true celeſtiall Bread, ſhould then deſcend to the earth, begetting a new Sommer, bringing the cleare light of noone-day vnto the diuine myſteries, making a plentifull harueſt through all the world, and cauſing the Loaues of Propoſition to multiply in abundance, from the onely Bread of his body, as Saint *Hierom* ſpeaketh. Saint *Iohn* in the Apocalyps declared by another allegory the ſame brightneſſe, which *Salomon* figured by his Candleſtickes, when he ſaid, That hee did ſee a *Woman cloathed with the Sunne*; vnderſtanding the Church vnder the name of a Woman, and by the Sunne, ſignifying the greatneſſe of the ſpirituall light, beſtowed vpon her in the Law of Grace. *Malachie* alſo foretold, that throughout all the earth, there ſhould be offered a pure Oblation, that is to ſay, the body of the Sonne of God: and that this heauenly Bread ſhould be offered, and diſtributed in abundance in the Houſe of God. Which is the ſame, that *Salomon* had ſignified in preparing ten Tables, a number of vniuerſality, and that in the Temple of God, a Figure of the Church.

S. Hier. in c. 4 Ezech.

Apoc. 12. 2.

Malach. 1.

12.

PVRITY OF BODY, NECESSARY IN such as come to receiue the holy Communion.

eg.21. BVt what meant *Achimelech*, when offering to *Dauid* and to his people, the holy Bread, hee did it with this condition, if they had kept themselues cleane from the company of women? It signified that, which our holy Doctors teach; to wit, that to present our selues to the Table of our Proposition bread, we ought to haue not only our soules pure from sinne, and adorned with all vertue, as it hath been said, but also our bodies cleane from all impurity. *Achimelech*, saith Saint *Hierom, would not giue the Proposition bread to* Dauids *men, till first he vnderstood, that they had been continent from their wiues three dayes before.* What then ought to be the chastity that Christians should vse, comming to the Table of our Sauiour, which is his proper body? a Virgin body, and conceiued of a Virgin, Spring and treasure of all purity, and infinitely more pretious then the Proposition Loaues? *There is* (saith the same Doctor) *as much difference betweene the Loaues of Proposition, and the body of Christ, as betweene the shadow and the body, the Image and the Verity, the Figures of things to come, and the things themselues represented by passed Figures.* For this cause therefore, the Apostles and their Successors haue holily ordained, that the Lay-people, which will Communicate, should containe themselues from their wiues at the least three dayes before, and as many after Communion; and that the Priests, which communicate daily, and handle this chast and diuine Flesh, liue without wiues, and be after the manner of Angels, chast all their life.

ier. l. 1. c. 1. l. ad Tit.

oncil. 4 liber. dgratia: omnis, de ecr. & Concubik. 46.

THEY

13.

THEY WHICH HOLILY COMMVNICATE, receiue ſtrength, and are armed by the *Sacrament.*

SVch then, as eate this true bread of Propoſition, as *Dauid* did, hauing their ſoules and bodies cleane, are not onely ſtrengthened againſt the temptation of Satan, and enabled to reſiſt concupiſcence, but alſo take into their hands the ſword of *Golias*, and the weapons of their enemies, to fight valiantly in the combates of our Lord, to cut in pieces the troopes of Satan, the world, and the fleſh, and to attaine the victory of a glorious conqueſt.

14.

A BRIEFE EXHORTATION TO PVritie, when we preſent our ſelues to the holy *Sacrament.*

BVt alas, how few are the number of ſuch valiant combatants? How few are there, that preſent themſelues to this diuine Table, with that cleanneſſe and reuerend reſpect, which the High-Prieſt *Achimelech* required of *Dauid*, and of his people, before he would permit them to eat his Loaues of Propoſition, the ſhadow, and Figure of ours? how few, that imitate the holineſſe of *Dauid*, and of his Souldiers, in this celeſtiall banquet? How few obſerue the purity which our ancient Fathers, and our holy Mother the ancient Church commanded? What are we become?

What doe we? of what thinke we? how haue we left our ancient feruour in Communicating frequently, and the ancient holineſſe of the firſt Chriſtians, in communicating deuoutly? What is become of the chaſtitie of the firſt Chriſtianity? Where doe you ſee, as of old, the concourſe of godly ſoules, purely amorous of this their Spouſe, and ſoberly hungry after this banquet? If there be yet any, as it ought not to be doubted, but there are many thouſands, hidden within the Oratory of the Sanctuary of the Houſe of God; the number notwithſtanding is exceeding little, in compariſon of that, which hath been, and which ought, and might be, if we had the courage and deuotion of our Anceſtors. Come hither then (O faithfull ſoules) but come prepared; put on your nuptiall garments, the more worthily to preſent your ſelues before your Spouſe, who is the Soueraigne and all-ſeeing Wiſdome: whet and ſharpen the appetites of your hearts; approach to the Table, that he hath prepared for you; eate the liuing Bread, which he hath ſo well ſeaſoned; drinke the celeſtiall Wine, which hee hath mingled for you; Bread, which giues eternall life; Wine, which maketh drunk with happineſſe and felicity; fill vp the Feaſt, there are yet many empty places, and encreaſe your glory, by encreaſing the number of the inuited.

ouerbs 9.

THE

THE EIGHT PICTVRE.

THE OBLATION OF THE FIRST fruits at Pentecoſt.

The Deſcription.

THE better to vnderſtand, how this Aſſembly celebrates the Sacrifice of the Firſt-fruits: you are to conceiue the forme of the Temple, in which it is made. The Temple of the Iewes, as it is commonly taken, is this incloſure of walles, hauing fiue hundred cubits in ſquare: but to ſpeake properly, it is that Houſe built within the encloſure towards the Weſt end, magnificently couered; in height twenty cubits, and fixtie in length, diuided into two parts: the firſt of which is twenty cubits long, and is the moſt holy part; for this is the Holy of holies, place for the Arke of Couenant, where no perſon enters, ſauing onely the High-Prieſt, and that but once in the yeere. The ſecond is forty cubits in length, and in it is placed the Altar of Perfumes, right againſt the doore of the *Sancta Sanctorum*, hauing on euery ſide fiue Candleſtickes of gold, and fiue Tables for Breads of Propoſition, as elſewhere we haue ſaid. On this Altar euery Prince of the Prieſts, in the circuit of his office, offers Incenſe to God, euening and morning; as *Zachary* did, the father of Saint *Iohn Baptiſt*. The reſt of the incloſure is without roofe, diuided into two great Yards or Courts, each one being an hundred cubits in length and largeneſſe. On the South ſide and North ſide, were certaine houſes, called *Gazophilaces*, as much to ſay, as treaſuries. They were for the habitations of Prieſts and Leuites, and to keepe the holy treaſures; hauing neere vnto them certaine walking-

Ezech. 40. 41.

Zachary. *Luke* 1.

places, and little walls. The first Court, separated from the second by a little wall, hauing a portall in the midst, is the place, where the Priests make their Sacrifices vpon this great Altar, which is right against the Temple. Where you see fiue Cesterns on the right hand, and fiue on the left, full of water, to wash the entrals and feete of the Victimes. And on the left side of the wall of separation, neere to the Portall, a molten Cesterne, called a Sea, by reason of the exceeding great capacity thereof; for it is ten cubits square, and fiue cubits deepe; and this is the fountaine wherein the Priests washed their hands and feet, when they went to offer Sacrifice. The second Court is the place for Lay-people; and this little raised vp seat, in the forme of a scaffold, in the midst of it, is a Throne of brasse, fiue cubits square, and three cubits high, where *Salomon*, and the Kings of the Iewes after him were placed, during the time of the Sacrifice. Now this great multitude of men, which are in the first Court, are the Priests and Leuites; and the other in the other Court, are the people, all there assembled for the solemnity of the new Oblation of the first fruits in Haruest, called the Feast of Pentecost. In which Oblation, after many bloudy Sacrifices, to wit, of seuen Lambes, two sheepe, one Oxe, offered in Holocaust; and one Goate offered for sinne; two Wheat-loaues, with two Lambes, were offered to God as Peace-offerings, that is to say, in action of thankes; euery one hauing made an Oblation of his first fruits, to the Priests, according to the Law. In the first partition are only Priests: in the second, the women are in an Oratory, seperated from the men; and all, as well men as women, see all and euery part of the Sacrifice, which is done in the Court of Priests. For that the Altar was raised vp ten cubits high, and the walles, which seperated the Court, were but three cubits high; they easily heare the voices of the Priests, and of the Musicall Instruments, and Trumpets, which sound while the Sacrifice burneth. The seuen Lambs, the fat Calfe, the two sheepe,

a. Paral. 9. 13.

b. Paral. 4. 1.

Ioseph. lib. 5. de bello Iud. cap. 14.

sheepe, are long since wholly consumed in the fier, without any part reserued, saue onely their skins: for this is an Holocaust, that is to say, a Sacrifice, wherein all must bee burnt, to the honor of God, without reseruing any thing to Priests, or Lay-people. The Hee-Goate also is all consumed to ashes, because it is offered in common for the sinnes of the people: for if it were offered for one particular person, a part thereof had been kept to the Priests, according to the Law of the Propitiatory Sacrifice, which giueth them that prerogatiue. Herehence it is, that the Scripture saith, that they eate the sinnes of the people, that is to say, the Sacrifices offered for the sinnes of the people. The two Loaues, which are, as it were, the body and heart of this Sacrifice, are made of fine Wheat-flower, as the Proposition Loaues, but of leauened paste, whereas those of Proposition are without leauen, which is a mysterious shadow: they are made in the forme of round cakes, the High-Priest offers them now to God, lifting them vp to heauen by a remarkable ceremony, with the Lambes placed vnder them, and turning them from the South into the North, and from the East to the West, prayes to God with these words; *Looke from thy Sanctuary, and thy highest habitation of heauen, and blesse thy people of Israel, the Land, which thou hast giuen to vs, as thou swarest to our fore-fathers, a Land flowing with milke and hony*: after this eleuation, the Loaues, and the Lambes remaine to him, as his right. All the world is in prayers and deuotion, adoring the diuine Maiesty, imploring his mercy, and rendering thankes for his goodnesse, not without demonstration of the inward eleuation of their soules, by the outward mouings and gestures of their bodies: One lifts vp his eyes to heauen, another striketh his breast, another ioynes his hands, many bow down their heads, and bend their knees, some haue their eyes fixed on the Altar, smoaking yet with the Sacrifice of the burnt Victimes; other on the Priests gesture, eleuating so ceremoniously the Loaues,

Osee. 4.8.

Deut. 26.15.

put ouer the Lambs; some also are attentiue to the Loaues and the Lambes themselues, but their lookes cannot bee seene, nor the mouings of their hands and eyes, for as much as all of them look towards the Altar, and are painted for the most part with their backes turned towards vs, so as little of their shape before appeares, and much lesse their viſage. But by these few we see we may well coniecture, that the most spirituall cast their thoughts on the mystery which was hidden vnder the rinde of the Ceremony: for they are taught that their Law was, as it were, a peece of Tapestree, teaching the truth of that, which should after
Ver. 10. be in the time of the Messias; by meanes whereof, they behold not so much the preparation of the Sacrifices of the Beasts, and of new Loaues, as that, which is signified by them; and it is not to bee doubted, but God did make seene to many the future light of the Law of Grace: surely by contemplating onely the countenance of this olde Priest, portrayted on the right side of the Altar, lifting his eyes to heauen, and holding his hands a crosse, all rauished and all in an extasie, one may collect, that he hath had some secret reuelation of the great good, that God had promised for the ages to come, by the feast of this Sacrifice of new Loaues; and that he in his soule glorified the diuine Maiesty; desirous, if such were the good pleasure of God, to bee liuing vpon the earth in that season; and like it is, that he said in his heart: O God of Israel, how great, how magnificent, and admirable art thou in the workes of thy hands? great to doe great things, magnificent to oblige men by thy great benefits, and admirable to choose the times and seasons, wherein thou wilt bestow them. Thou hast by that commandement alone, of thy liuely word, created heauen and earth, and all that is betweene them, to make a present thereof to man, thy creature, and ceasest not to oblige him with new benefits euery moment: thou hast in particular assisted with a thousand blessings this thy people, the Hebrewes, breaking with a strong hand,

the yron chaines of their bondage, deliuering them out of Ægypt, and from the tyranny of *Pharoe*, giuing them for their portion, a Land of Milke and Holy, true delicacies of the earth, and communicating to them thy holy Lawes and ſecrets; theſe are the true effects of thy great goodneſſe: but I ſee it will extend it ſelfe out of meaſure more then euer, to the future people and ages, not containing it ſelfe in Paleſtine, but ſpreading it ſelfe ouer the world, when the Meſſias, and Redeemer, whom thou haſt promiſed, and we expect, and whom theſe Sacrifices prefigure to vs, and after a ſecret manner foretell, ſhall come to Sacrifice himſelfe, and to be an Oblation of new Bread, and food of immortality.

O happy time, in which this Sauiour ſhall be borne! O happy people, which ſhall be his people, conducted by his Lawes, and fed at his Table! O that I were a childe of that age, and member of that Common-wealth! This Picture makes vs coniecture, that hee ſpeaketh to this purpoſe.

I.

THREE IVDAICALL FEASTS OF the Firſt-fruits.

THe Iewes receiued a Commandement in the Deſert, to offer vnto God the firſt of the new fruites of the Land of Promiſe, when they ſhould be peaceable poſſeſſors thereof, and that vpon three Feaſts of the yeare. The firſt was the day after the Paſque, in which they gaue a ſheafe of the firſt eares in the beginning of Harueſt; which after the Iudaicall account began in March, or in the entrance of Aprill, becauſe the Land was very hot. The ſecond they celebrated fifty daies after, which for that cauſe *Leuit.* 23.

Leuit. 23. *Ioſeph. l.* 3. *c.* 10 *Antiq.*

Was

was called *Pentecoſt*, wherein not eares of Corne, as in the firſt Feaſt, but two Loaues of new Wheate, with many bloudy Sacrifices going before, were offered vp to God. The third was after the fifteenth of Septemb. in which the Firſt-fruits of all the year were offred together, as Wheat, Barly, Grapes, Oliues, Pomgranats, Figges and Dates. The moſt famous of all the three Feaſts, was that of *Pentecoſt*; and for that reaſon the Law called it ſimply, and without any addition, *The feaſt of Firſt-fruits*, a moſt ſolemne, and moſt holy day. The Oblation offered vpon that day, was accompanied with all the three kindes of the Iewiſh Sacrifices, which were the *Holocauſt*, the *Propitiatory*, and the *Peace-offering*: and they made them of the nobleſt kinde of Hoaſts and Victimes; to wit, of ſeuen Lambes, of one fat Calfe, of two ſheepe in Holocauſt to the honor of God, one Goate in Propitiatory Sacrifice for remiſſion of ſinnes, and two Lambes, with the Loaues, in a Peace-offering for thankſgiuing. This is the Feaſt, and the Oblation of the Firſt-fruits, repreſented in the former Picture.

b. Salomon id Lyra. in 3. Leuit.

2.

THE MASSE THE NEW OBLATION in the *Pentecoſt* of Chriſtians.

THis Oblation, and this Firſt-fruits of new Bread at Pentecoſt, was one of the moſt illuſtrious Figures of the Sacrament, and Sacrifice of the Maſſe, a new Oblation indeed, and the true Firſt-fruits of the Wheat of the new Law, as the ancient Fathers haue obſerued. And amongſt others, Saint *Irenæus* very elegantly in theſe words. *Our Saiour* (ſaith hee) *teaching his Diſciples to offer the Firſt-fruits of his creatures to God, not for any need he had of them, but to the end they might not be vnprofitable and vngratefull ſeruants;*

Mat. 4. 3.

seruants; tooke the bread, which is the creature, and yeelding thankes, said, This is my body; *likewise he confessed, that the Chalice, which came of his creature, was his blond, teaching the new Oblation of the new Testament, which the Church receiued from the Apostles, and offers all ouer the world to God, our nourisher and feeder, for the First-fruits of the gifts, that he hath bestowed vpon vs in the Law of Grace, according as* Malachy *hath foretold,* I haue no will in you (*saith the Lord of Hostes*) and gifts will not receiue at your hands: for from the rising of the Sunne, euen to the going downe, great is my name among the Gentiles, *saith the Lord of Hostes.* By which words (addeth this Doctor) *The Prophet manifestly signifieth, this, which is now come to passe; for the former people cease offering to God, and Sacrifice is now offered to God throughout all the vniuersall world, and the name of God is glorified amongst the Gentiles.* Making then allusion to the old Figure, he saith, that our Sauiour saying, *This is my body, and this is my blond,* and transubstantiating the bread into his body, and the wine into his bloud, taught his Apostles & Disciples to giue to God the First-fruits of his creatures, and to offer him a new Oblation of the new Testament, which is the truth of the Sacrament, and Sacrifice of the Masse, figured by the Oblation of the First-fruits, as we haue shewed: which Figure we are now to explicate, together with the Propheeie of the Prophet *Malachie*, which Saint *Ireneus* citeth for the same truth; and with him Saint *Iustin*, Saint *Chrysostome*, Saint *Hieronme*, Saint *Augustine*, *Tertullian*, and other great Doctors of the Church. But let vs see the circumstances of the old Oblation, answering in all respects to the body of the new.

Malac. 1.

S. Iust. in Tryph. S. Chrysost. in Psal. 95. Tertul. l. 3. cont. Marc. c. 22. S. Aug. l. 18. de Ciuit. c. 35. S. Hieron. in c. Mal. & alij.

3.

OF MANY CIRCVMSTANCES OF THE ancient Oblation, anſwering to the truth of the *Sacrament, and Sacrifice of the Maſſe.*

THe Loaues of the Firſt-fruits, were made of the fineſt flower of Wheate, and round, after the manner of a cake. We haue heere the matter and forme of our Hoaſts: The Prieſt did lift it vp before the people, in Figure of the eleuation of our Sauiour vpon the Croſſe. The Prieſt alſo eleuates the conſecrated Hoaſt, that it may be adored, and maketh ouer it many ſignes of the Croſſe. The Sacrifice of
Leuit. 2. Loaues were *Min-ha*, that is to ſay, not bloudy; the Maſſe is a Sacrifice of the ſame kinde, without effuſion of bloud, and the true Oblation *Minha*, foretold by *Malachy*. The
Mal. 1.16. Figure was called in the Law a new Sacrifice: which *Moſes* names in the Hebrew and Syriach tongue, *Miſſa*, that is to ſay, Oblation rich, and ſufficient; which word is not found in all the Bible to ſignifie any other thing, but this new Oblation, as the Hebrew Doctors teach. All this is liuely agreeable to the Maſſe: for in regard firſt of the name, it is agreeable to it in euery point; ſeeing that this our Sacrifice is ſingularly a new Sacrifice in all reſpects, in reſpect of the thing offered, of the Prieſt, and of the manner of offering it. The thing offered is ſingularly new; it is a new fruit, brought forth from a new earth, to wit, the body of our Sauiour borne of the Virgin, a new bread, a liuing bread, immortall and glorious. The Prieſt alſo new, to wit, the Sonne of God, the annointed of God, King of men and Angels, and there was neuer the like, nor neuer ſhall be hereafter. The manner wholly new, for the thing offered,

offered, and the Prieſt is the ſelfe-ſame thing, and both the one and the other, are hidden vnder the formes of bread and wine, all in the one, and all in the other kinde, and all in euery part of it, in his proper quantity, in his immortality, and in his glory, though our ſenſe and vnderſtanding ſee nothing, but the outward ſignes. So is this Sacrifice altogether new, and not knowne either in the Law of Nature, or in the Law of *Moyſes*.

4.

OF THE NAME MASSE.

AS for the word *Miſſa*, Maſſe, proper name of the old Oblation, it is left wholly to ours; and it is ſo well aſſigned, and applied, that it ſignifies no more, neither nominateth any other thing, then the Sacrifice of the Law of Grace, as of old it ſignified onely that of *Moyſes*. In ſo much as many great Doctors doubted not, but that this was an Hebrew word, and the ſame, which denominated the ancient Oblation of the Firſt-fruit, and one of the firſt names, that the Apoſtles gaue to the Euchariſt. The which is probable, becauſe it is ſo called by many ancient Fathers both Greeke and Latine; as S. *Clement*, Succeſſor of Saint *Peter*; *Abdias*, who wrote the life of the Apoſtles, either in Greeke or in Hebrew. S. *Euariſtus* Pope, who ſate the yeere 97. S. *Alexander*, ſitting in the yeere 106. *Teleſphorus*, ſitting in the yeare 127. S. *Ambroſe*, S. *Auguſtine*, Saint *Leo*. Moreouer, the firſt Romane Councell, the ſecond of Carthage, the Councell of Agath. and many other ancient Authors of the firſt foure Ages, and all theſe haue often vſed it, as a name frequented among the Chriſtians, which is an argument that it was left by tradition from the Apoſtles, howſoeuer the Church did vſe in the beginning many

Miſſa apud S. Clem. epiſt. 3. Abdias lib. 7. S. Euariſt. l. 3. cap. 27. S. Alex. ep. 1. Teleſph. ep. 1. S. Ambroſ. l. 5. ep. 33. S. Aug. ſerm. 91 de Temp. & 25 S. Leo ep. 81. & 88. Concil. Rom. de Conſecr. d. 1. nullius Concil. 2. Carth. can. 3. Concil. Agath. c. 47. de Conſ. d. 1. Miſſus.

other names, eſpecially the Greeke Church. Some Doctors haue thought it to be a Latine word, for the likeneſſe of the ſyllables, and of the ſound. But the argument concludeth not that it is rather Latine, then Hebrew, ſeeing that it hath the like ſyllables, and ſound in both Languages; and if the Latine challenge it by that title, the Hebrew may challenge it by the ſame. And after this manner euery one may draw to his Language a thouſand ſtrange words by ſimilitude or likeneſſe, and may put themſelues in danger to incurre the crime of vniuſt vſurpers, or ill interpreters, as it happened to *Optatus* in the word *Cephas*, which he thought to be Greeke, by reaſon of the likeneſſe of ſyllables of the word *Cephale*, Head. By like miſconſtruing, the Latins may alſo ſay, that the Hebrew words *Alma*, *Maſſa*, *Cera*, and ſuch like, are onely Latin, becauſe they haue a Latine ſound, and euery Language may challenge the word *Sac* as her owne, becauſe it hath the ſame ſound and ſignification in all tongues. It is then as likely, that the word *Miſſa*, is an Hebrew word, as that it is a Latine. But if any ſhall reſolutely hold, that it comes rather from the Latine, then from the Hebrew, I ſhall more willingly agree thereunto. For this caſuall encounter of the Latine with the Hebrew, is more meruailous, then if it had been deriued from the Hebrew. For it could not happen, but by diuine prouidence, that one Latine word ſhould be ſo happily tyed, and allyed to the Hebrew, that it ſeemes altogether to be an Hebrew word, and that the Hebrew word ſhould come ſo neere to the Latine, that it ſeemes indeed to be a Latine word, and that this word hath been vſed to ſignifie the like thing in diuers Languages, and Lawes. The Hebrew word in the Law of *Moyſes*, to ſignifie the Figure of the Sacrifice of our Sauiours body: and the Latine word, to ſignifie in Latine the truth of the ſame Sacrifice in the Law of Grace. And that the moſt excellent Sacrifice of all other, hath been baptized with the like name in ſyllables, and in ſignification, by the two moſt noble

noble Languages of the world; in Figure by the Hebrew, and in Verity by the Latine. The old Figure then resembled our Sacrifice in the matter, in the forme, in the ceremony, and most liuely in the name.

5.

TRANSVBSTANTIATION MADE IN the Sacrament, figured by the Leauen.

THere are yet more mysticall draughts in the ancient Figure, which preach vnto vs the truth of our Eucharist; but principally three: The first the Leauen: the second the Time: the third the Sacrifices, foregoing this Oblation. It hath been said, that these Loaues were made of Leauen-paste, and were eleuated in Oblation, by the High Priest, with the Lambes. *Then* (saith the Scripture) *the Sacrificers shall eleuate the Lambes, with the Loaues of the First-fruits, turning them before the Lord.* In such sort, as the Loaues were put about the Lambes, and all was eleuated together. This is a diuine draught of Gods Pensell, in the Table of the Figure; teaching vs not only the presence of the body of his Sonne, true Lambe, without blot in the Sacrifice of the Masse; but also the manner of his being there, which is by transubstantiation, that is to say, by changing of the substance of bread, into the substance of the body of our Saujour, hidde vnder the formes of bread. The Leauen heretofore hath been a signe vnto vs of some bad thing; but heere, by a contrary quality it is a signe of that, which is good: as often in Scripture one selfe-same thing hath sundry and contrary significations, by reason of contrary references and respects. So the Lion, if we consider him as a Royall and strong beast, is a signe of God; as he is cruell and fierce, a signe of the Diuell. For which

Leuit.23.20.

Gen.49.9. Apoc.5.5. 1.Pet.5.8.

Matth. 16. Luke 13.

...our himselfe expresseth Vice by Leauen in ... another he compares his Church to Leauen then in the Loaues of the First-fruits, ... vs, the transubstantiation, which is made in our ..., as already often hath been said, and must bee ... hereafter, behold the picture. The Leauen by a naturall property changeth the paste, heates it, puffes it vp, and giues it in a certaine manner, soule and life, so farre forth as it is capable thereof. The word of God, supernaturall Leauen, changeth also the bread, and because it is of more force, then nature, it passeth also further; for it chãgeth not the qualities, as the natural leauẽ in the paste, but the substãce; it leaues the visible qualities, & chãgeth the bread within; it animateth truly this bread, & makes it liuing bread, changing the substance of it into the flesh of the Lambe of God, Iesus Christ, signified by the Lambes, offred with the Loaues in this Sacrifice. The Loaues, & the Lambes, eleuated by the High Priest, were diuers things, and did make one onely oblation; heere, where the truth is liuely accomplished, diuers elements also make one selfsame Oblation; for the Lambe is vnder the formes of bread and wine; and when those elements are multiplied, and offered in diuers places, it is alwayes one selfe-same Lambe, and one selfe-same Sacrifice. So as this draught, drawne in the old Figure, tells vs that the Sacrifice, figured by the bread of First-fruits, should be one Sacrifice of flesh, vnder the shewes of bread and wine; to which draught our Sauiour gaue liuely colours, when he instituted the Sacrament of his body vnder these elements. Neither is it without mystery, that the Loaues and the Lambs were of two diuers natures, for they signified two natures in one Iesus Christ, the Diuinity, and the Humanity; two things in one Sacrament, the earthly, which are the visible accidents, and the heauenly, which is the body of the Sonne of God, and his Grace. Finally, they signified two peoples, the Gentiles and Iewes, vnited vnder one Head,

reduced

reduced into one, and made one by meanes of this Sacrament and Sacrifice. And so his diuine Wisdome not only teacheth vs, by this figuratiue Lineament, the presence of his Flesh in the Eucharist, but also the quality of his Person, and after what manner he makes vs his flesh, and vniteth vs therein. Let vs see what the Scripture, and the ancient Hebrew, and Christian Doctors say hereof, enriching the Figure with the embroderies of their learned Expositions.

6.

THE SACRAMENT, AND SACRIFICE of the body of our Sauiour, vnder the formes of *bread, foretold in the Scripture, and taught by the Hebrew Doctors.*

DAVID by these eleuated Loaues foretold our Sacrament and Sacrifice: *There shall be* (saith hee) *a firmament in the earth, in the tops of mountaines, the fruit thereof shall be extolled farre aboue Libanus.* Or according to the Hebrew phrase, *There shall be a little wheat in the earth vpon the top of the mountaines, and the fruit thereof shall be lifted aboue Lybanus.* These words cannot signifie other wheate, or any other thing more liuely, then our consecrated Hosts, containing the body of our Sauiour, true wheat on earth, true bread and solid stabilitie of our soules and bodies; fruit truely lifted vp, not onely vpon the toppe of Libanus, but aboue the highest of the celestiall powers. Wherefore the Hebrew Doctors conformably hereunto, say that *David* heere did sing of a certaine kinde of little Cakes, or thinne delitious wafers, that should bee offered in Sacrifice in the time of the Messias: *Our Masters* (saith he, *of happy memory*) *vnderstood by this word, a certaine kind* of

Psal.71.16.

Rab. Salomon Psal.72.16. vt

Psal.71.16.

of Cakes, which shall be made in the time of the Messias, of the which also all the Psalme is written. And all their Hebrew Commentaries extoll, extoll, euen to heauen, the eating and mystery of this Bread and of these Cakes, which, say they, shall be of the bigness of the palme of a mans hand. And one amongst them, named *Barachias*, explaining these words of *Ecclesiastices*; *What is that which was? the same that shall be*: addeth further, *As their first deliuerer, to wit, Moyses had giuen them bread of wonder, which was* Manna; *so the second Redeemer* (the Messias) *should giue them a more wonderfull bread, to wit, these Cakes.* And hereunto the same Redeemer alludeth, saying, *It is not* Moyses, *which gaue you the bread from heauen*: vnderstanding his body, as it hath been declared in the Figure of Manna. And the Rabbins Paraphrastically interpret in the same sense the words of the Psalme before alledged; *There shall bee* (saith one of them) *a parcell of bread in the earth, on the top of the mountaines; that is to say* (saith hee) *there shall bee a Sacrifice of bread on the head of the mountaines of the Church, or on the head of the Priests, which shall bee in the Church.* For the Mountaines of the Church are the Prelats and Priests of it, if they be such, as are worthy of that name; for so much as they are lifted vp aboue the vulgar, as spirituall Mountaines aboue the earth, by holinesse in manners, and sublimity of Doctrine. This Figure then, is euery day literally fulfilled in the Church, when the Priests say Masse, eleuating the holy Hoast aboue their head; and when the faithfull Christians eate these diuine and delitious Cakes, at the mysticall Table of our Sauiour. The ancient Iewes could not write more clearly of the Figure of our Truth amongst the shadowes of their Law: and he, that seeth not this Truth, brightly shining in the Sacrifice of the Law of Grace, is blinde at noone-day, and worse then a Iew.

b. Berachias licanf. illud eccles. quid est d fuit? id d erit. les. 9.

n. 6.

. Ionathae o: gum. . l. 10. c. 4. l. 71. 17.

THE

7.

THE TESTIMONIES OF HEBREW Doctors for Transubstantiation, and the manner, *how the body of our Saviour is present in the Eucharist.*

THE manner, how the body of our Lord is really present in the Eucharist, hath been no lesse plainely set downe in the writings of the Hebrewes, then is the Reall presence it selfe. This Manner hath two respects; the one to the beginning of the Presence, and teacheth how the body of our Lord is first made present in the Sacrament of the Altar; the other, to the maner of this Presence, and declares how he remaines there present. Of both wee haue spoken in the Figure of Manna, discoursing there of the Almighty power of our Sauiour. Heere we shall onely alledge the testimonies of Hebrew and Christian Doctors, to declare this Presence more fully, and to shew the soundnesse of the Catholike faith, concerning Transubstantiation. And as for the first, the Catholike Faith and doctrine holds, that the body of our Sauiour is made present vpon the Altar by Transubstantiation, that is to say, not by descent from heauen to earth, neither by new production, but by changing the substance of bread into the substance of the body of our Sauiour, borne of the Virgin. The same faith and doctrine saith, that it remaines there with a diuine Presence spirituall, and supernaturall, in its quantity, without possessing any place, and in its Maiesty, without any shew thereof being there immortall and glorious, but inuisible to sense, and incomprehensible to reason and humane iudgement, as hath been said elsewhere. And this in summe, is that, which the Doctors, as well

Conc. Trident sess. 13. c. 4. can. 2.

Iewes, as Chriſtians, haue written. The Hebrewes (as we haue ſaid before in the Table of Propoſition Loaues) haue taught, that theſe Loaues were called *Breads of faces*, becauſe they did Figure forth a Sacrifice, in the which there ſhould be bread in the beginning, and fleſh in the end; for the ſubſtance of bread was there to be changed into the ſubſtance of the body of the Meſſias, the outward accidents remaining whole; and that it ſhould be a Sacrifice of two faces; one outward of bread, which the ſenſe might ſee; and the other inward, of the ſubſtance of fleſh, which Faith only could perceiue. And to this may haue reference, that the Hebrew word, *Lehen*, ſet in this place, hath a double ſignification; for ſometimes it ſignifieth bread, ſometimes fleſh. So as where our Tranſlation hath: *He offered him the breads of Propoſition*: other tranſlations haue; *He offered the fleſh of thy God.* And Saint *Paul* long time after, vſing the ſame manner of ſpeech, what he calls Bread, he alſo names the body of our Sauiour. The ſame Hebrew Doctors, explaining the words of *Oſee*: *They ſhall be conuerted, that ſit vnder his ſhadow, they ſhall liue with Wheate. Our Maſters* (ſay they) *writ vpon theſe words, that at the comming of the Redeemer, there ſhal be change of nature in Wheat.* And Rabby *Moyſes* vpon the words of the Pſalme: *Who giueth food to all fleſh*: *for* (ſaith he) *the bread, which hee will giue, is his fleſh, and this ſhall be a great wonder.* The Oblation then is bread in the beginning, but after the words of Conſecration, it is fleſh, the ſubſtance of bread being turned into the ſubſtance of the body of our Sauiour, by the vertue of his Omnipotent word, the which being able to make all the world of nothing, can change one ſubſtance into another. This changing is called Tranſubſtantiation in the Catholike Church; a word brought into vſe fiue hundred yeares agoe, to ſtoppe the mouthes of the Hereticks, which roſe vp againſt the true Faith; the thing it ſelfe being as ancient, as the Euchariſt: for in the ſame inſtant, that the Sacrament was inſtituted by our Sauiour,

Tran-

z. bread fleſh. *Kimbi*, 1. *ſim.* 10. & 7. *w.* 11. 27.

14. 8.

Moyſes Layſan in 135. *l.* 10. *c.* 6. *Iudas in d. cap.* 25. *l.* 10. *c.* 6.

Kimbi. l. 10. *c.* 4.

Transubstantiation was in vse, though the name was not to be borne vntill long time after. As for the Manner according to which the Messias body was to remaine in the Sacrament, after it is made present by Transubstantiation: the same Hebrew Doctors haue tolde, that it was to bee there inuisible, and impalpable, and in many places together, which they beleeued also of the body of the Prophet *Elias*, being in many places at the same time without being seene, or touched, as the Rabbins testifie in these their Expositions.

8.

THE TESTIMONIES OF THE CHRIstian Doctors concerning Transubstantiation, *and the manner, how our Saviours body is in the Eucharist.*

THe Christians haue been so much more resolute, and cleare in setting downe the Faith and Doctrine of Transubstantiation, and the manner of the presence of our Sauiours body in this Sacrament, by how much they haue had better Masters, then the ancient Hebrews. Their Masters were our Sauiour himselfe, the Sonne of Truth, the Reuealer of heauenly secrets, and his Apostles filled with the new light of the Holy Ghost: whereas the Hebrewes had none, but *Moyses* and the Prophets, which taught by shadowes and Figures. Behold then what they haue said of this admirable change, which wee call Transubstantiation, and of the manner how the body of our Sauiour remaines in the Sacrament.

Saint IVSTINE, *Wee are taught, that the meate* (the bread and wine) *wherwith our flesh and blond are nourished, by change thereof into our substance, being Consecrated by the* S. Iustin. Ap

prayer and word of God, is the flesh and bloud of Iesus Christ incarnate, that is to say, the substance of bread and wine, is changed into the body and bloud of our Saviour.

S. Iren. l. 4. c. 34. Saint IRENEVS, disputing against the Heretikes, which denied that Christ was Omnipotent: *How* (saith hee) *will they beleeue, that the consecrated bread is the body of Iesus Christ?* As if he should say, if they beleeue not, that he is Omnipotent; they cannot beleeue, that in the Eucharist, the bread is changed into his body, by his Word, seeing there can be made no such change by any other word, but his, who can doe all by his Word, as hee made the world by his Word.

S. Cyril. Hierosol. Catech. mistag. 4. Saint CYRIL of Hierusalem: *Hee long since in Cana turned water into wine, the which hath some resemblance to bloud; shall we esteeme him lesse worthy to be beleeued, saying, that he hath changed the wine into his bloud.*

S. Chrysost. hom. 6. ad Pop. Antioch. Saint CHRYSOSTOME: *Because the Word saith, This is my body, let vs obey, and beleeue, beholding it with the eyes of our faith*: As if he would haue said, these words, *This is my body*, are words of the Omnipotent, and effect that which they signifie; we ought then, to obey and beleeue that, which they say. The same Doctor vpon the same subiect of Transubstantiation: *The things, that we propose you, are not workes of humane vertue, it is God that sanctifieth them, and changeth them; we are but the instruments.*

Idem hom. 23. in Matth.

S. Greg. Niss. in orat. mag. catech. c. 37. Item de S. Baptisme. Saint GREGORY NISSE, *We beleeue that the bread duely sanctified by the word of the Word of God, is changed into the body of the Word of God.* And againe, *The bread of the Altar in the beginning is common, but after that it is sacrificed in the* Masse, *it is called the body of Christ, and it is so indeed.*

S. Ioh. Damas. l. 4. de Fide, c. 14. Saint IOHN DAMASCEN, *The bread and the wine, mingled with water, is supernaturally changed into the body of Christ, by the inuocation and comming of the holy Ghost, and they are not two, but one selfe-same thing.*

Theoph. in 6. Ioh. THEOPHILACT, *This bread is transformed into the flesh.*

fleſh of our Lord, by the myſticall bleſſing of ſecret words, and by the comming of the holy Ghoſt. Behold, you haue heard ſome Greeke Fathers; with the ſame ſpirit and like ſtile, ſpeake alſo the Latine Fathers.

TERTVLLIAN, *Our Sauiour tooke the bread, and made it his body, ſaying, This is my body.* *Tertul. l. 4. cō Mar. c. 40.*

Saint CYPRIAN, *This bread, which our Lord preſented to his Diſciples, was made fleſh by the all powerfulneſſe of his Word, changed not in apparance, but in ſubſtance*: As if hee would haue ſaid, the outward formes of the elements, the quantity, colour and ſauour remaine, but the inward ſubſtance is changed into the ſubſtance of the body and bloud of our Sauiour. *S. Cyp. de. C Dom.*

Saint AMBROSE. *This bread, before the words of the Sacrament, is bread, but after Conſecration the bread is made fleſh*; and hauing ſhewed, that this conſecration and changing, is made by the word of God; he confirmes his concluſion, ſaying, *If the word of Chriſt hath been ſo powerfull, as to giue a being to that, which was not; how much more is it credible, that it can make the things, which were before, to be now changed into another?* But heare *Dauid*, ſaying, *He hath ſpoken, and the things were done; he hath commanded, and they were created*: I anſwere thee then, *That before conſecration the bread was not the body of Chriſt, but after the ſame it is the body of Chriſt: hee ſaid it, and hee hath effected it.* *S. Amb. l. 4. de Sacer. c. 4.*

Saint AVGVSTINE, almoſt in the ſame tearmes; *I haue told you, that before the words of Chriſt, the bread is called bread, but after they are pronounced, it is no more called bread, but the body of Chriſt.* *S. Aug. ſerm. 2 de Verb. Dom.*

Saint RHEMIGIVS of Rhemes, *The fleſh, which the word of God, the Father, hath taken in the Virginall wombe, and vnited vnto his Perſon; and the bread, which is conſecrated vpon the Altar, is one body of Chriſt; For euen as that fleſh is the body of Chriſt, ſo this bread is changed into the body of Chriſt, and are not two, but one body.* Hee meant that *S. Remig. in 1 ep. 2. Cor.*

Transubstantiation produceth not a new body of Iesus Christ, but that it makes the same body, which he tooke in the wombe of the Virgin, present in this Sacrament after consecration; nothing remaining of those elements, but the accidents.

Paschasius Corbeins l. de corp. & sang. dom. c. 1.

PASCHASIVS, *Though the forme of bread and wine, be found in this Sacrament, we ought to beleeue notwithstanding, that after the consecration, there is no other thing, but the flesh and bloud of Christ.* From all these testimonies we collect the explication of two points, which doe concerne the manner of our Sauiours being in the Sacrament of the Altar. For first we vnderstand hereby, that the body of our Sauiour is made present in the Sacrament by Transubstantiation, that is to say, by change of substance, the substance of bread giuing place to the substance of his body, which succeeds by vertue of his Omnipotent word. And because the Soule, and the Diuinity neuer leaue this body, whole Iesus Christ is in the Sacrament, his body by vertue of his Word; his Soule and his Diuinity, as necessarily following, and accompanying the same. Secondly, we learne, that so long as the species be there vncorrupted, the same body remaines vnder them with its quantity, beauty, immortality, and glory, but supernaturally and in a spirituall and diuine manner, without being perceiued, vnlesse by the eyes of faith, as we haue before declared, so far forth, as a thing ineffable can be declared. By meanes whereof, the Fathers often aduertise vs, not to consult heere with the Lawes of Nature, nor to regard, what sense and humane iudgement tells vs, but simply to beleeue the word of him, who can doe all, and cannot lye.

WHERE-

9.

WHERFORE OVR SAVIOVR WOVLD haue his body hid, and not visible in the *Sacrament.*

HEere it shall be good to note, wherefore our Sauiour gaue his body, veiled vnder the shewes of bread and wine, & not visible, & in proper forme. For hereby we shal come to know, that he was noleſſe wise, then he is good; not onely giuing vs an ineſtimable gift, but also giuing it after the manner he did. The principall reasons noted by the Fathers, are these; The first is taken from the nature of the Sacrament: for since that euery Sacrament is a visible signe of an inuisible thing; it followeth, that he giuing his body in this Sacrament, was to couer it vnder some visible signes, as the accidents are, the colour, the whiteneſſe, the sauour, and such like things, which obiected to our sense, might put our soule in minde of some secret thing; whereas if he had giuen it openly, it had not been a Sacrament, full of mystery, but a simple gift of his body.

The second reason giuen by S. *Ambroſe*, S. *Auguſtine*, and Saint *Cyril*, is this, to wit, because this sweet manner is most conuenient, and principally to our infirmity, most naturall and easie: for we take this diuine morsell vnder the forme of common bread, familiar to our taste, to wit, vnder the accidents of bread and wine. Whereas, if wee should haue eaten them with the feeling of the naturall qualities thereof, it had been an eating, that could not haue been endured, for two reasons. For first, it could not bee done, but sense would naturally conceiue horrour to swallow downe humane flesh in proper forme, especially being raw; Secondly, we could not haue endured the bright-

S. Cyril. ep. ad Coloſirium. *S. Amb. l. 4. de ſacr. c. 6. l. 6. c. 1* *S. Auguſt. apud grat. de conſ. d. 2 verum.* See *S. Iohn Da maſ. l. 4. c. 14. d fid. & S. Tho. p. 3. q. 75. a. 5. 6*

brightneſſe of ſo gliſtering a body, nor the preſence of ſo glorious a Maieſtie, if he had ſhewed himſelfe in it. Saint *Paul* was become blinde, for hauing ſeene the brightneſſe of this body; and if it behooued *Moyſes*, ſpeaking to the Hebrewes, to veile his ſhining face, which they could not otherwiſe haue beheld; how much more fit was it, that Ieſus Chriſt ſhould veyle his body, without compariſon more reſplendent, then the face of *Moſes*, to come neare vnto vs, and to be eaten of vs?

Moyſes.
Exod.34.33.
2.Cor.3.23.

A third reaſon may be added, that this inuiſibility giues vs a ſingular meanes to exerciſe our faith, and to merit happineſſe in beleeuing, and not ſeeing; according to the Maxime of our Sauiour, who called them happy, which beleeued without ſeeing, that is to ſay, which did giue faith and credit to the Word of God, although ſenſe, and humane reaſon, penetrate not the thing beleeued, nay rather finde in it a repugnance to their Lawes: as it comes to paſſe heere, where we beleeue the body of our Sauiour to be; though ſenſe ſeeth onely the outward accidents of bread and wine, vnder which it is preſent, and humane iudgement cannot comprehend the poſſibility of this preſence. But if the body of our Sauiour by this conuerſion were made viſible, and the accidents of bread changed, as it was done in the miracle at the mariage in *Cana*, in which the water, with the qualities, was changed into the ſubſtance and qualities of wine, there ſhould be no exerciſe of faith, it not being an obiect of faith, or hidden ſecret: but an effect, not onely euident to reaſon, but alſo to ſenſe. There ſhould alſo haue been no merit: *For looke, where eyther ſenſe or reaſon giues any proofe, faith hath no reward*, ſaith one of our Doctors. In the Miracle of *Cana*, and in other ſuch like, there is not any need of faith, but of good ſenſe for to make triall: as the Maſter of the banquet did, who witneſſed, that the wine was excellent, hauing had no more but a taſte thereof; for he could not haue faith, not knowing any thing then of that, which our Sauiour

b.20.29.
an.2.
ebr.11.
Greg.hom.26. an.2.

viour had done, howsoeuer hee saw the effect: And that which the Apostles did beleeue therein, was not the conuersion of water into wine, for that they saw with their owne eyes and vision is not faith: but the Diuinity of the Sonne of God, secret worker of that apparent miracle, and the merit also of their faith, was not in seeing the conuersion of the water into the wine, but in beleeuing with the eyes of faith the Diuinity of Iesus Christ, which they did not see with their corporall eyes.

A fourth reason, wherefore God giues vs his body, hid vnder these signes, was secretly to hid the mystery of this diuine meate, from the view and sight of Infidels, and to take from them al occasion of calumniating the Christians. For if they called them *Andropophages*, and eaters of humane flesh, as witnesse *Tertullian*, *Eusebius*, *Minutius*, and other ancient Fathers, because they heard say, that they fed vpon the body of Iesus Christ in a certaine banquet, where notwithstanding they see nothing but bread and wine; what might they haue said, and what crimes might they haue laid to their charge, if they had either vnderstood or seene, that they did eate that body in the naturall forme?

Tertul. in A cap. 7.
Minutius Fe in Octauio.
Euseb. l. 5. hist cap. 1.
Orig. cont. Ce lib. 6.
Athenag. ora pro Christia

Finally, hereby our Sauiour hath preserued the Maiesty of his body from many inconueniences, of beasts and of men, to which it had been exposed, and in danger to bee often iniured in his proper forme, whereas by hiding the same, al the indignities are receiued in a garment, which is not his owne, that is to say, in the shew of bread and wine; albeit, such as are guilty of those crimes, must expect iust condemnation from God, for the iniury which they haue done to this Sacrament.

10.

AS THE OLDE OBLATION OF FIRST fruits began in *Pentecost*, so our new.

THe two last draughts, figuring the Masse, consist partly in the circumstance of time, in which the old Oblation was instituted, and put in practise: partly in the Sacrifices, which were to be offered before. These two Lineaments haue been diuinely accomplished. The time of this Sacrifice was the fiftith day, a number importing remission of sinnes, and of liberty and freedome. In signe whereof, euery fiftith yeare, each one entered into the possession of the goods, which they had formerly sold, without repaying any money backe. In the same yeare, the Land was neither tilled nor sowne. And the Leuites were freed from the seruice of the Temple, after they were come to the fiftith yeare of their age. As then the ancient offering was ordained in the Desert, and practised only in the Land of Promise in the prefixed time of *Pentecost*, that is to say, Harueſt being gathered in fifty dayes after Easter; number of remission. In like manner the Sacrifice of the Eucharist was instituted by our Sauiour, being yet a traueller in the Desert of this world, and put in practise by the Apostles, after the descent of the holy Ghost vpon the day of Pentecost, fiftith day, day of pardon and remission, putting the children of God in possession of the promised Kingdome, which they had lost, before; a day of generall Harueſt, in which were to be reaped all sorts of celestiall fruits. And as the three sorts of bloudy Sacrifices, Holocausts, Propitiatories, and Pacifiques, did goe before the old Oblation of First-fruits: in the same manner, the bloudie Sacrifice of the Crosse, figured heere by them, went before

it.25 10,11. v.4

fore the practiſe of our new Oblation. At this time then, and according to the Figure, the Apoſtles did begin to celebrate the Maſſe, and to offer to God the Firſt-fruits, and the admirable and immortall wheat of the body of the Sonne of God, caſt on the Croſſe to die, ſpringing out of the Sepulcher for to reuiue; mounting to the right hand of his Father, and gathered into his celeſtiall barnes, there to raigne for euer.

The Oblation of Firſt-fruits, which vntill then had bin made in Figure, eyther in the Law of Nature, or of *Moyſes*, was but Barly, as it were, the beginning of Harueſt: but this heere was the great Harueſt, the great ſolemnitie of Firſt-fruites, and the great Oblation of celeſtiall Wheat, and of the Bread that liueth and giueth life: the true *Penteceſt*, and the true *Iubily* of the holy Ghoſt, chiefe worker of this Sacrament and Sacrifice. Of which our Sauiour ſpeaking, ſaid, *The words, which I ſay vnto you are Spirit and Life*: as if he had ſaid, The words I ſpeake vnto you, concerning the eating of my fleſh, are not to bee vnderſtood carnally, after the manner of the Capharnaits, who dreamed of dead fleſh to be cut in peeces; but ſpiritually of a liuely fleſh, which my Spirit will make preſent, to be giuen in a ſpirituall manner without death, or detriment, as he wrought the conception of this ſame body in the wombe of the Virgin, without carnall operation, and without any hurt to her Virginity. *Ioan. 6.*

II.

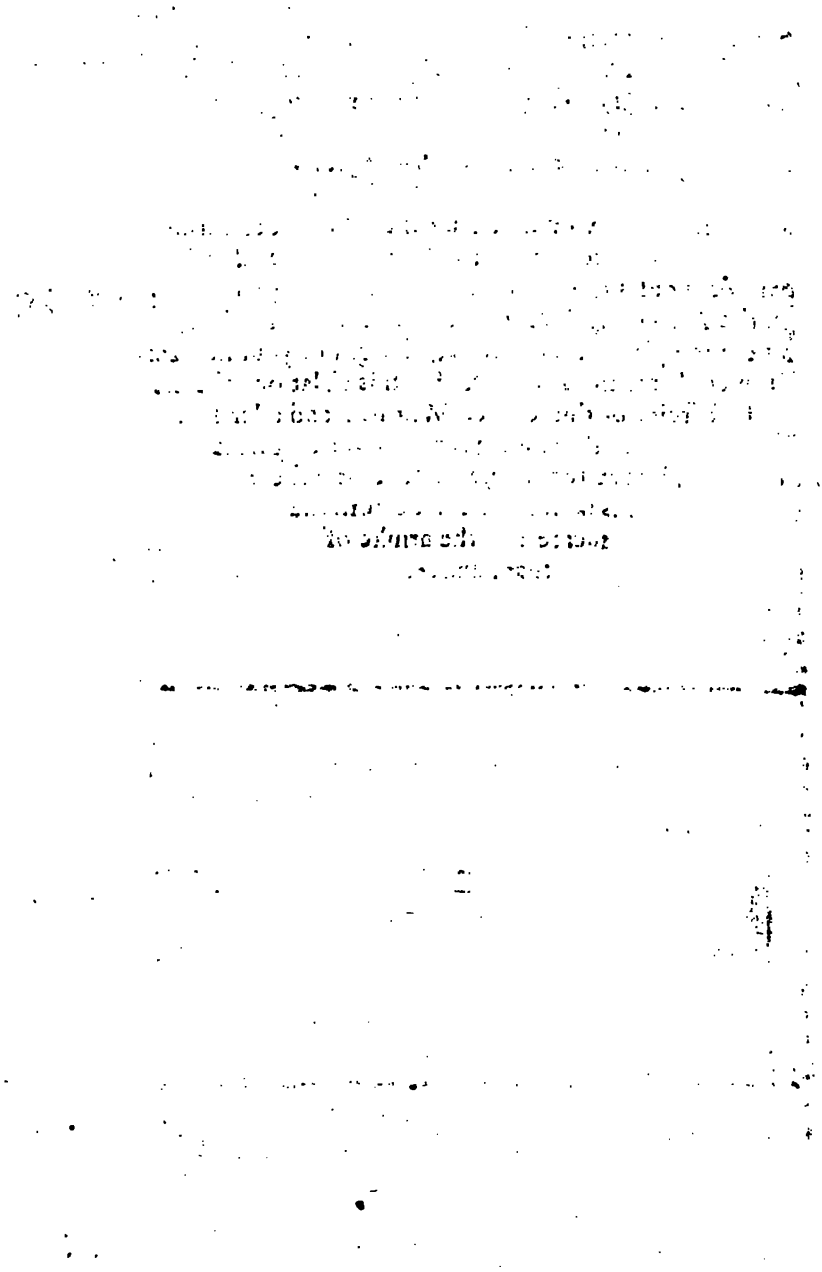
THE MASSE BEGAN TO BE CELEbrated by the Apoſtles at *Penteceſt*.

IT was then at *Penteceſt*, that the Apoſtles, new Sacrificers, did giue beginning to the practiſe of a new Sacri-

fice, in the new Law, offering a full and sufficient Oblation, and celebrating the Masse with a pacifying Hoast of the bread from heauen, and of the immortall Lambe. Saint *Iames* was one of the first that offered in Hierusalem, as all Antiquity witnesseth, and after him the other Apostles, both in Hierusalem, and elsewhere. Then began this diuine and first troupe, as the first fruites of the Spirit of Grace, to eate these delitious Cakes, promised at the comming of the Messias, and to communicat, not once a yeare onely, or once a month, or once a weeke, but euery day, for it was a food they had neuer eaten of before, exceeding delightfull to the taste; and these good soules had
1 a. a continual appetite. *They were perseuerant* (saith the Scripture) *in the doctrine of the Apostles, in the communion of the breaking of bread, and in prayer.* They went to it euery day; but this was, after that the holy Ghost was descended. For before it was said onely, that they did *perseuer in prayer*; *they communicated euery day*, after the descent of the holy Ghost, Great worker of this mystery: Spirit, which brought celestiall fier into their stomackes, quickneſſe to their tongues, charity to their harts: & did let forth the pure water, foretold by the ancient Lauarites of *Salomon* Temple.
Ezech.36.25. Ioel 3.18. Zach.13.1. Fountaine of *Dauid*, water of Grace, and of the Sacrament of Baptisme, of Penance and the rest, appropriated to cleanse the entrals and the feete of the Hoasts to be offered, and of the Offerers themselues, that is to say, to purifie the hearts, the actions, intentions, and affections of them which offered the Sonne of God, their good workes and themselues, as whole burnt Sacrifices vpon the Altar of his Maiesty. O if *Moses* had been at this *Pentecost*, at this new Oblation and Sacrament of truth, whereof so long before he had drawne the Picture: With what reuerence would hee haue adored it? O if *Dauid* could haue had a place at the table of this pacifique Bread, and of this immortall Wine, as he had in the ancient Sacrifices; with what appetite would he haue fed vpon this celestial flesh?

and

and with how earneſt deſire would he haue ſaid of this diuine drinke. *I will take the cup of ſaluation and call vpon the name of the moſt high.* If *Salomon*, after hauing finiſhed his magnificent Temple, had had this body for to haue offred it to God, after the manner of *Melchiſedech*, without effuſion of bloud, and without death; how much more rich, and honorable, would he haue thought the dedicating of that Temple, in reſpect of this Sacrifice alone, then in regard of thouſands of Oxen, ſheepe, and Bulles, burnt vpon the Altar of Holocauſts. O Chriſtian ſoules, lifted vp by contemplation, acknowledge the gift of your Lord, often celebrate this *Pentecoſt*, offer this oblation, take the firſt fruits of this deified Wheate, and offer him yours; to the end that one day you may haue place at the Table of felicitie, where this ſame Lord ſhalbe both the meate and the drinke of that banquet. Pſal. 115.



THE NINTH PICTVRE.

THE BREAD OF ELIAS.

The Deſcription.

HAVE you not compaſſion of this good *Elias*, who ſleepeth vnder the ſhadow of this Iuniper tree, more reſembling one dead, then a man ſleeping? Behold his face pale and wanne, and bathed with a cold ſweat: his head careleſſely bending towards the earth, vpon the left ſide; his eyes halfe open; his armes caſt heere and there, and no ſigne of breath in his mouth, and all his body ſtretched out, as if he were yeelding vp the ghoſt. Surely, a little before, being, as it were, beſide himſelfe with feare, and ouercome with wearineſſe; hee asked of God, if it were his good pleaſure, to take him out of this world, that he might be deliuered once for all, from the griefes, that his ſoule felt, by reaſon of the perſecution of this cruell Tygreſſe, *Iezabel*, who had ſworne by her gods, that ſhee would put him to death, within foure and twenty houres, and in the feruour of his Prayer, he is fallen a ſleepe vnder this ſhrubbe, where he is but euill accommodated, either for ſhadow, or any reſt or repoſe; for it is little, and the leaues are like ſo many thornes, which doe not keepe off the Sunne, but pricke and pierce the fleſh; and the earth is ſowed round about him. Wherby I coniecture, that the holy man, without election, or choiſe, caſt himſelfe downe, where he was, (finding himſelfe, in a manner, out of breath) and where the feebleneſſe of his body had placed him: But God, who hath alwayes his eyes open, to behold the paines of his ſeruants, and his armes ſtretched out for their deliuerance, hath ſent for

1. Reg. 19. 5.

his

his comfort and ſuccour this heauenly youth, who ſtands
3.19.5.6. hard by him with bread baked vpon the cinders, and a pot of water. It is an Angell, in figure and ſhape of a man, for ſo the Spirits commonly appeare vnto men. The Painter hath made his viſage bright, in forme of lightning; repreſenting by this ſudden flaſh, his ſpirituall and ſubtill nature: his lockes flying backe behinde, are of a golden colour: he hath alſo wings ſet on his backe, (according as the Scripture it ſelfe doth paint them forth) to ſignifie the Swiftneſſe of their motion. You ſee them vnequally ſpred forth in the ayre, the one of them ſhewing the inſide, the other the outſide, wonderfully faire, & artificially drawne. The two great feathers, guides of the reſt, are of a bright greene colour, as the wing of a Peacock: the other next to them are intermingled with yellow, oring-tawnie, red, and blew, after the faſhion of a Rainbow: the little feathers, which cloath the quills of both theſe, and of the others, that follow in diuers rankes, are of diuers colours, as the former: the downe which couers the backe of the wing, is like a heape of little ſmall ſcales, of diuers colours ſette vpon cotten. His garment is a ſtole of fine linnen, embrodered with a curious work all about. The refection which he brought for this good Prophet, ſeemes not great at the firſt ſhow, conſiſting onely of bread and water, which are the two moſt common and vulgar parts of the food of man; but experience will ſhew, that it is a diuine meat and drinke: for *Elias* ſhall by it be ſuſtained and fortified, to walke the ſpace of forty dayes and forty nights, vntill that he come to the wonderfull Mountaine, where of old God gaue the Tables of his Law. Whileſt I ſpeake, the good old man ſleepes ſtill, and thinks neither of eating, nor drinking, nor of any meanes to free him from danger. Where-
4.19.7. fore the Angell ſhakes him the ſecond time, and waking him, aduiſes him to take ſome refection, and be packing. If you pleaſe to expect vntill he riſe, you ſhall ſee him girt with a great leather girdle, & in a duſty Caſſock, reaching

to

to the mid-legge, couered also with a little mantle flying in the ayre; and when he is vp, hee will not faile with all speed, to obey the words of the Angell, and to get him as farre as he can from the fury and reach of the Queene. Behold he is now risen, and walketh on a pace towards the Mountaine of Horeb.

I.

THE BREAD OF ELIAS, FIGVRE OF the Sacrament of the Altar.

THe Bread of *Elias*, was for certaine a Figure of our Sacrament, and of many mysteries hidden in it. Wee haue said elsewhere, that in the Scripture, as well in the old, as in the new. Bread signifieth generally the body of our Sauiour; for so much as it is giuen in meat for the sustenance of our soules, and the immortality of our bodies. So *Ieremie*, speaking of the body of our Sauiour, saith in the person of the Iewes, resolued in their Councell to crucifie him; *Lay the wood on his bread*, that is to say, giue the torments of the Crosse to his body, as the ancient Fathers haue explained it: and the Sonne of God said of himselfe, *I am the Bread of heauen*. In this generall sense then, the Bread of *Elias* did Figure this body, and this meate. But more particularly, in that it was wonderfull in all its causes, effects and circumstances, which are so many Lineaments, drawne vpon the old Figure, for a liuely representation of the truth, which should follow after. First then, this Bread was sent from God, by the seruice of an Angel; this is accomplished in the Sacrament, for it is giuen vs from God, specially by the ministery of the Priest, who is called the Angell of God in Scripture, because that after the manner of Angells he teacheth others, saith S. *Dionise*

Ier. 11.

Tertul. l. 4. cont. Marc.

Iohn 6.

Malach. 1. 2.

S. Dionis. l. de Hierar. c. 12.

of *Areopagita*: for as the ſuperiour Angells enlighten the inferiours by their knowledge; ſo the Prieſts communicate their doctrine to the inferiour members of the Church of God. Angell, alſo according vnto Saint *Hierom*, becauſe he is a Mediator betweene God and man, and declareth to the people the will of God. Finally, Angell of God, ſaith Saint *Chryſoſtom*, becauſe he ſpeaketh not of himſelfe, but as ſent from God. It is then this Angell, that conſecrateth our bread by the Word of God, that maketh it fleſh by his power, and diſtributeth it by his commiſſion. Secondly, this Bread of *Elias*, was bread of Wheat; for if it had been of other matter, the Scripture would haue ſpecified it. And it was Bread, faſhioned into a cake, after the forme of loaues, baked on the cinders. This is alſo accompliſhed in our Sacrament, for this is the matter, and that the forme of our Hoaſts, which are of Wheate, the Sacrament and the admirable Cakes of the Meſſias, of which mention was made a little before; but what doth the Scripture ſignifie by ſaying, that this Bread was baked vnder the imbers.

ier. ibid.

ryſoſt. hom. 1 2. Tim. 1.

2.

WHAT MEANETH THE SCRIPTVRE in ſignifying, that the Bread of *Elias* was baked *vnder the imbers.*

THough we know not, how this Bread was baked vnder the imbers by the Angell; wee beleeue notwithſtanding, that it was ſo baked; for the Scripture ſaith it, and becauſe it ſaith nothing without cauſe, there is no doubt, but vnder the hollow of theſe imbers, there lye hidden ſome myſteries, appertaining to our Sacrament. Theſe myſteries are three, amongſt many others, which, ſuch

ſuch as are more ſpirituall, may obſerue. The one is, that it puts vs in minde of our Sauiours charity. The imbers are the remainder of fier, and heate paſt; this Bread then baked vnder the hot imbers, mingled with liue coales, did Figure our Sacrament, true memoriall inſtituted by Ieſus Chriſt, and commanded to be celebrated in his memory, and in a recordation of his loue, and death. And therefore it is the true Bread, baked vnder the imbers, that is to ſay, prepared with the burning coales of his Charity, of which it is a memoriall, as alſo of that, which he endured for vs. The ſecond myſtery, taught in this baking, is the great humility of the Sonne of God in this Sacrament; the imbers being a thing of ſmall value, or none at all, and therefore *Hieroglyfick* of baſeneſſe and of humiliation; as the naturall Ceremony of all Nations teacheth vs, vſing them in this ſignification. So *Abraham*, out of humility, calleth himſelfe *duſt and aſhes*, and abaſeth himſelfe vnder the name of theſe things. Alſo the Hebrewes of *Bethulia*, beſeeching the diuine Maieſty to ſuccour them, in humility caſt aſhes vpon their heads. So the Pagan King of *Niniuy* humbled himſelfe, riſing from his throne, and ſitting vpon aſhes. The Bread then baked vnder the aſhes, is Ieſus Chriſt, true Bread of heauen, humbled and abaſed; humbled, not onely in making himſelfe man, in marrying his Maieſty with the infirmity of our nature, and in enduring the torments and reproaches of the Croſſe, but alſo in giuing himſelfe, as meate to his creatures, vnder the Figure and habite of theſe weake and meane elements of bread and wine; in giuing himſelfe after the manner of a thing dead and inſenſible; in giuing himſelfe to be eaten and ſwallowed downe of poore ſinners. All theſe degrees of humility repreſented in aſhes, are heere performed, and practiſed in this Sacrament. With good reaſon then was it figured by ſuch a notable ſigne of great humility, as were the imbers, on which was baked the Bread of *Elias*.

Luke 22.19.

Geneſ.18.

Iudith.7.9.

Ionn 3.6.

The third myſtery is, that hereby are ſignified the many myſteries of this Sacrament, hidden vnder the formes of bread and wine, as vnder imbers, myſteries of the loue and greatneſſe of God, and of the admirable effects of this meat, which deuout ſoules may more eaſily feele, then I can expreſſe. And as the great Maieſty of our Sauiour, walking viſibly vpon the earth, was couered vnder the cloake of our humanity, his almighty power, wiſdome, and bounty, effecting the worke of our redemption, by the feebleneſſe, folly, and ignominy of the Croſſe: Euen ſo in this Sacrifice, he couereth the glory of his body vnder the veyle of theſe ſignes and cinders of infirmity, and makes the hand of ſupreme vertue worke inuiſibly, for the ſupport and health of our ſoules and bodies.

WHAT SIGNIFIETH THE SLEEPE of *Elias* vnder the ſhadow of the Iuni-per tree.

THe diuine hand of God hath by other Lineaments, and colours, no leſſe admirably painted forth the three former myſteries, & many others in another corner of this table, where you ſee *Elias* ſleeping in the ſhade of the Iuniper tree; for herein we ſee our Sauiour ſleeping on the Croſſe; and acknowledge the memory of his paſſion, the greateſt ſigne of his loue and humility, and the moſt high ſecret of this Sacrament of his pretious body. The Iuniper commonly is a little ſhrubbe, growing in ſandy and barren places, void of all exteriour beaute; hauing for flowers and leaues nothing, but ſharpe prickles. *Elias* ſleepes, tyred and weary, in the ſhade of this ſhrub. Is not this a liuely repreſentation of our Sauiour, vexed with torments,

Iud. 16. 34.
Iud. 16. 25.

ments, crowned with thornes, sleeping a dead sleepe vpon the Crosse? Tree of humility, shadowing his greatnesse; punishment of malefactors, couering his innocency? Tree of thornes, paine and pouerty? Are not these the markes of the course of the painefull life of our good King, and of his dolefull sleepe. Moreouer, the selfe-same circumstances set forth to vs the qualities of our Sacrament, being a memoriall of his life and death; for if wee consider it exteorly, it shewes nothing, but what is little, easie, without fruit, without flowers, and without beauty to the sense, and all full of thornes to humane iudgement, which is backward to beleeue the things which it findes to bee repugnant to our capacity, and as it were, pricked and offended therewith; as long since it happened to the Caphar- *Iohn 6.*
naits, and other children of darkenesse, which since that time haue followed after them. On the otherside, the same tree is euer greene, & his thornes are his leaues and beau- *Plin. l. 24. c. 8.*
ty, the wood being burnt, driueth away Serpents, and the coales thereof, haue such a liuely and burning heate, that they will endure a whole yeare vnder the ashes: For which reason, *Dauid* calleth them *Coales of desolation*; because *Psal. 119. 4.*
they burne scorchingly, and consume forcibly. These qualities doe secretly paint vnto vs the inward vertue, and beauty of the Crosse of our Sauiour, and of his Sacrament. For all that which appeares there repugnant to sensuality, is verdure and beauty to the faithfull soule, as also a proofe of the omnipotencie and loue of Iesus Christ towards vs. The wood of this Crosse, and of this Sacrament, which is it, that appeareth hardest in the one, and in the other, being burned in meditation with the heauenly fier; of which *Dauid* said, *The fier shall burne in my meditation*; being, I *Psal. 38. 3.*
say, set a fier by this meditation, chaseth away Serpents, that is to say, the wicked thoughts, which the old Serpent hisseth into our soule, to poyson and sting vs to death. It engendereth also in vs coales of charity, which being hidden vnder the imbers of humility, neuer die. Thus you see

the Iuniper decyphered. But vnder the shadow of this Iuniper *Elias* slept; that is, the Christian soule taketh his rest in meditating vpon the Sacrament of the Altar, which is the shadow, that is to say, the memorial of the death of our Sauiour, as hath been said; for as the shadow represents the body, so the Sacrament represents the Passion: and as the body is present with the shadow, so is our Sauiours body with the holy Sacrament.

4.

ELIAS HIS WALKE, AFTER THE SHADOW of the Iuniper tree, to the Mountaine Horeb, *and of the water, that was giuen him with the bread.*

VNder this shadow, truely, wee ought to repose our selues, in the wearisomnesse of our persecutions, as *Elias* slept vnder the figuring shadow of this tree, when he fled from the rage of *Iezabel*. For there is not any where a more sweete and sound rest amidst the trauailes of this painfull life, then in receiuing his body, to meditate vpon his death. Which *Dauid*, by the Spirit of Prophecy, taught vs of olde, saying to God in the person of euery afflicted Christian; *Thou hast prepared in my sight a Table against them that trouble me.* And therefore the Angell, as it were, interpreting the Figure, awaketh *Elias*, and exhorts him to eate the Bread, figuring this Table: the which he doth, and therewith is so well refreshed, that hee takes strength and courage to walke forty dayes and forty nights, euen to the Mountaine of God, freeing himselfe from the persecution of the Queene. Where we haue yet two other mysteries in the Figure, appertaining to the truth. For this space of forty dayes, signifieth the painefulnesse of our mortall pilgri-

pilgrimage, diuided into foure ages, as into foure tens; into Infancy, Yong age, Mans age, and Old age; consisting of dayes and nights, of good and euill, of consolation and persecution. The walke of *Elias* continued euen to Horeb, signifieth the progresse, which is conuenient for vs to make, ascending by holy desires, and aspirations, and by good works, euen to the top of Christian perfection, according to the measure of the grace of God, communicated to euery one; and from this toppe, to soare vp with a victorious flight, aboue death and the world, to the high Mountaine of our celestiall felicity. But now in this pilgrimage our true Bread, and sustenance, is the body of our Sauiour, giuen by his Angell, to wit, by his Priest, as hath been said.

5.

THE SIGNIFICATION OF THE pot of Water.

BVT what signifieth the pot of Water, giuen with this bread? surely nothing else, but the grace of God, giuen with this Sacrament: for so it was figured by the Creator himselfe, when he promised it, by his Prophet *Ezechiel*, saying, *I will powre out vpon you cleane water*, to wit, his Grace; and our Sauiour crieth in the Temple, *If any man thirst, let him come to me and drinke*; speaking of the same Grace. It is this water which is giuen vs to refresh our wearinesse; which giues vs force, and makes vs able to ascend with ease the Mountaine of God, that we may so obtaine the possession of heauen. Who would haue thought at the first show, that in the shadow of this Figure, these excellent mysteries were hidden? And how many more be there, that a contemplatiue soule might heere obserue?

Ezech. 36. 25. *Iohn* 7. 37.

But

But are not theſe ſufficient to make vs admire the infinite wiſdome of God, in the delineation of his ſecrets? His Soueraigne powerfulneſſe in the greatneſſe of his workes? His ſurpaſſing bounty in the largeneſſe of his benefits? Truely, this was an euident teſtimony of his moſt wiſe preſcienee, to draw ſo long before ſuch a liuely Picture of the Sacrament of his body: a goodly marke of his vertue, to haue giuen to *Elias* Bread of ſuch force, that it could maintaine life, and furniſh with ſtrength for forty whole dayes trauell, an ouer-trauelled body: an euident ſigne of his great mercy, with ſo fatherly care to defend one of his owne mortall creatures, and to ſend him an immortall Spirit; and one of his owne Court, to ſerue him as his Pantler, and Cup-bearer, in his neceſſity. But what is this in reſpect of that hee hath done, leauing this Sacrament to his militant Church; this pretious pledge, which is both armour and food; beſtowing vpon her his Humanity and Diuinitie, giuing himſelfe, and all that he is; and that in a manner ſo diuine, and ſo agreeable to our infirmity? That, which he did for *Elias*, was it any more then a Picture, a repreſentation, and a ſhadow, compared to the liuely Image, to the truth, and to the Body? Who ſhall then, O Lord, be able to vtter, yea or to conceiue thy wiſdome in this Bread, thy omnipotent greatneſſe in this myſtery, thy infinite mercy in this Feaſt? And what can feeble mortall creatures doe, but fumble in ſpeaking, and admire in ſilence the height of thy Councells, and the ſweetneſſe of thy Graces, and thanke thee from the bottome of their hearts, in humbly confeſſing their owne inſufficiency?

THE

THE TENTH PICTVRE.

THE PROPITIATORY SACRIFICE.

The Deſcription.

THE Iewiſh Prieſt commeth to offer the yearely Propitiatory Sacrifice, therewith to appeaſe God, and obtaine of him grace, and pardon for his owne ſinnes, and for the ſinnes of the people. One of them hath caried the bloud of the Victime, to the Altar of Perfumes, placed before the doore of the Sanctuary, called *Holy of Holies*, where the Arke of God is; and the fleſh of that Victime, together with the head and skinne, was conſumed with fier, out of the City of Ieruſalem, no body eating thereof. They, that burnt it, waſh themſelues without the gates of the Towne, for that, according to the Law, they were reputed vncleane by this ſeruice, and could not enter againe into the company of their brethren, vntill they were purified by the water of Expiation. There is alſo in this Picture repreſented another Sacrifice for ſinne, but in ceremonies much differing from the former. For this is iterated daily, and the bloud of the Victime is not carried into the Sanctuary, but is offered vpon the Altar of Holocauſts, in a baſen of gold, as you ſee. The men of the Prieſtly linage doe eate in this roome, apart, the fleſh of the Hoaſt, and are ſanctified; whereas in the other Sacrifice, all was conſumed by fier, and they were vncleane, which burnt it, as hath been ſaid. There is not any woman, neither any vncleane man, admitted to this banquet; for the Law receiued none but men, and thoſe ſanctified. *Leuit. 4. 6. 7.*

1.

THREE KINDS OF SACRIFICES.

VVEE haue ſaid elſewhere, that there were three kindes of Sacrifices, obſcurely practiſed in the Law of Nature, and expreſly ordained in that of *Moſes*. The firſt was the Sacrifice of Holocauſt: the ſecond, of thankſgiuing: the third, Propitiatory, for the appeaſing of God. In this laſt Sacrifice three kindes of beaſts might lawfully be offred, Bulls, ſheepe or Goats; and three kinds of birds, Pigeons, Sparowes or Turtles. All of them figured either the Sacrifice of the Croſſe, or that of the Maſſe, or both together. The firſt then, of which mention is made in the preſent Picture, ſignified manifeſtly the Sacrifie of the Croſſe; and the ſecond, that of the Euchariſt. Let vs ſee the reſemblance betweene them.

2.

OF THE PROPITIATORY SACRIFICE, which Properly ſignifies that of the Croſſe.

IF we attentiuely conſider the Figure, wee ſhall eaſily ſee the reſemblance it hath with the truth. The firſt Propitiatory Sacrifice was offered but once a yeare, and no more; painting forth thereby, the one onely Sacrifice of the Croſſe, which was offered but once in the yeare of our Sauiour, that is to ſay, during his life, which was the yeare and time of the true Iubily of our Lord; and ſo offered, as it might neuer be reiterated. This is Saint *Pauls* diſ-

Leu.16.10,11, Heb.9.19.

courſe,

course, writing to the Hebrewes; *In this will* (saith he) *we are iustified by the Oblation of the body of Iesus Christ once made*: And afterwards hauing shewed, that the Iewish Priests, could not take away sin with their bloudy Sacrifices, he addeth; But *Iesus Christ hauing offered one Hoast for sins, sitteth now for euer at the right hand of God.* This Sacrifice then could not be reiterated, our Sauior hauing so triumphed ouer death, as he could die no more, neither was it necessary. The second circumstance was, that in this yearely Sacrifice, the bloud of the Victime of Propitiation, was carried and set vpon the Altar of Incense, seated before the Sanctuary, a Figure of heauen, as Saint *Paul* allegorizeth. Hebr. 10. 11

The bloud of our Sauiour also, that is to say, the price of his bloud, was carried vp to heauen, and set before the eyes of God. Who in consideration of that bloud, shed for men to his honor, giues them pardon of their sinnes, if it bee not long of themselues. Thirdly, the flesh of the Victime was all consumed in the fier, with the head and skinne, without the Campe, whilest they were in the Desart, or without Hierusalem, after it was chosen for the place of Sacrifice. Our Sauiour was crucified on Mount Caluary, out of Hierusalem, his body burnt by three fiers, and consumed euen to death, by the fier of his infinit loue, which made him a voluntary Victime to his Father, for our sinnes; by the fier of our sins themselues, which caused him to die; by the fier of those reproaches, blaspemies and torments, which hee endured in his Passion. And it was easie to see, how his skinne felt this fier, when it was cruelly torne with whips, as also his head, crowned with thornes, and his sacred visage, defiled with spittle. Finally, none of those, which sacrificed, did eate of this Propitiatory Sacrifice, no man also did eate of this: And they, that did burne the flesh of the ancient Victime, were vncleane, and were to purifie themselues in the water of Expiation, before they came againe into the City: They also, which did put our Sauiour to death, became thereby abominable

minable in the sight of God; and if they would enter into the City of Hierusalem, which is his Church, they were first to be purified by the water of Baptisme. Behold from point to point, and tittle to tittle, the Figure accomplished in the Sacrifice of the Crosse, which hath truely wiped away our sinnes, and giueth aboundant grace of peace and Propitiation, so it be applied, as God hath ordained, that is, by the Sacraments; but aboue all, by the Sacrament and Sacrifice of the Eucharist.

3.

THE SECOND KIND OF PROPITIATORY Sacrifice, a Figure of the Eucharist.

NO doubt, but as the first kinde of Propitiatory Sacrifice, was accomplished in the Oblation of the Crosse: so the second was fulfilled in some other. For if nothing passed in the olde Law, were it neuer so little, which our Sauiour was not to fulfill in the Law of Grace; and if he himselfe hath so often protested, that hee would accomplish all the Law, euen to the least tittle, and that heauen and earth should passe, before one tittle thereof should be left vnperfected: who dare thinke, that so remarkable a Sacrifice, as this, hath not been fulfilled, according to all the circumstances thereof. And surely the accomplishment of it is manifestly seene in the Eucharist, which is iterated euery day, as the ancient Figure was; for Masse is said euery day. The bloud is set vpon the Altar, and offered to God in the Masse. The flesh of the body of our Sauiour likewise is there eaten, both by Priests and Lay people; who in quality of Christians, and faithfull people, are all, in some sort, accounted Priests, and Kings, as Saint *Peter* calls them: And for so much as they prepare them-

matth.5.18. *luke 16.17.*

1 Pet.2.9.

themſelues duely, before they communicate, by Penance, and other workes of Piety, they are male children of the Prieſtly Line, as hauing manly, and not effeminate ſoules, though they be women and yong Virgins. This fleſh is eaten in a holy place, that is to ſay, in the houſe of God, which is the Catholike Church, and ordinarily in the place of Sacrifice and Prayer; and if the ſick eate it in their priuate houſes, it is alwaies in the circuit of the houſe of God. And this fleſh ſanctifieth thoſe, who eat it purely, and without being defiled with any mortall ſinne.

4.

WHAT DIFFERENCE THERE IS BETWEENE the Iudaicall Propitiatory Sacrifices, and *Sacraments, and thoſe of Chriſtians.*

THe Sacrifices of the Iewes, offered for ſinnes, were Propitiatory, and obtained pardon, not by any vertue, that was in them: for as Saint *Paul* ſaith, *It is impoſſible, that ſinnes ſhould be taken away by the bloud of Bulls, and of Goats*; but by the Religion and piety of thoſe which offered them, proteſting by them the faith and hope, that they had in the Meſſias to come, Ieſus Chriſt. After this manner God promiſed them grace; ſaying of the deuout man, *He ſhall offer Sacrifice, and the Prieſt ſhall pray for him, and his ſinne ſhall be forgiuen him*: They were then auailçable, and obtained pardon, by the faith and vertue of the Offerers, who were acceptable to God, but not of themſelues, ſauing only in Figure; whereas the Sacrifice of the Euchariſt, which is the truth of them all, containeth and giueth grace, as doe all the Sacraments of the Law of Grace. For hauing beene inſtituted by the Author of Grace, Ieſus Chriſt; and by the Maſter himſelfe in perſon, and not by

Heb. 10.

Leuit. 4.

the mediation of *Moses* his seruant, and the price of our redemption, being paid in his pretious bloud; it was but reason, that they should haue in them the vertue, which the former figured: and that seeing the money was now paid in, they should giue truely and indeed remission of sinnes. Wherefore the Christians Sacraments doe giue grace of themselues, and by their proper operation, in vertue of the prerogatiue giuen to them by our Sauiour; and hee which receiues them with good disposition, receiueth profit by two wayes; to wit, by the Sacrament, which he receiues, and by his owne deuotion, which hee brings with him; whereas the Hebrewes had none, but onely by the second way. Their Sacraments were beneficiall, as was the brazen Serpent in the Desart; for it was not by its owne proper vertue, that it did heale the biting of Serpents, but from the faith of those, which did behold it, according as God had commanded, it seruing onely for a signe to behold with their eyes, and for an obiect of their faith in God, by whom they were to be cured. But ours are healthfull in the nature of a pretious Triacle against poyson, which hath in it selfe the efficacy and strength of a soueraigne medicine, and so entring into a prepared stomacke, worketh a soueraigne effect for the health of the body. In like manner, the Sacraments of the Law of Iesus Christ, haue in themselues vertue to saue; as Baptisme, Penance, and other Sacraments, instituted for the remission of sins, wash sinnes out of the soule, and bring grace by their very action it selfe. And principally the Eucharist, containing the Creator of Grace, Iesus Christ: The other Sacraments hauing onely the fruit; this is both the Tree, and the Apples: The others giuing flowing streames; but this the Fountaine it selfe. The Eucharist also, in as much as it is a Sacrifice, obtaines pardon of the Diuine bounty for him, for whom it is offered. For the body of Christ is so precious in Gods sight, and God hath been so much glorified by it, that it cannot bee presented to him vpon the Altar,

vmb.21.

but

but it will procure fauour and grace; eſpecially the chiefe preſenter being the proper perſon of his Sonne himſelfe, in whom he is well pleaſed, and to whom he can deny nothing; the Prieſts are but the viſible Vicars, and Mediators of the action: The Gift and the Giuer, the Offering, and the Offerer, is one and the ſame, infinitely agreeable to the eyes of the diuine Maieſty. The Euchariſt then is a Propitiatory Sacrifice, figured by that of the Iewes, in the manner, as hath been ſaid.

§.

TESTIMONIES OF THE ANCIENT FAthers, both Latine and Greeke, teaching the Sacrifice of the *Maſſe*, to bee a Propitiatory Sacrifice.

SAint AVGVSTINE, *By many ancient Sacrifices, which were offered for ſinne, this Sacrifice was ſignified, which giueth indeed true remiſſion of ſinnes: The blond of which Sacrifice, not onely is not forbidden,* (as in thoſe of the Law) *but preſented to all the world; and all are inuited to drinke it.* S. *Aug. ep.* 57.

And in his booke of the City of God, he writeth, That in the Church, Sacrifices are offered for ſinne, and ſhall bee vntill the day of Iudgement; but not after, becauſe then there ſhall be none, to whom ſinnes can be remitted. And in a Sermon, which he hath made of the Innocents, ſpeaking of the Altar, where Prieſts ſay Maſſe: *There* (ſaith he) *is powred foorth the blond of Ieſus Chriſt for ſinners.* S. *Aug. l.* 20. *de Ciuit. Dei c.* 25. *Idem Serm. de Innocent.*

Saint AMBROSE, ſpeaking of the Euchariſt: *Ieſus Chriſt offereth himſelfe, as Prieſt, for the remiſſion of our ſins.* And in his Exhortations to Virgins, he calleth that, which is offered on the Altar, *An healthfull Hoaſt*, by the which the ſinnes of the world are taken away. S. *Ambroſ. lib. Offic. cap.* 48. *Idem in Exhor. ad Virg.*

Saint

S.Cyprian. de Cœna Dom. Saint CYPRIAN, in a Sermon ſaith, *That the Eucharist is an Holocauſt for the purging of our iniquities.*

S.Hieron.in c.1. epiſt. ad Tit. Saint HIEROME, *If men command the Lay people to abſtaine from the company of their wiues, that they may pray the better; what ought men to thinke of the Biſhop, which offers to God euery day the Victims without ſpot, for his own ſins, and the ſinnes of the people?*

S.Chryſoſt.lib 6. de Sacer. Saint CHRYSOSTOME, *The Prieſt, as Embaſſadour and Oratour, makes interceſſion to God for all; to the end to make him merciful, not onely to the ſinnes of the liuing, but alſo of the departed.* And in his Lyturgie, or forme of ſaying Maſſe, he prayes to God thus, *Idem in Lyturg. Hoſtia ſalutaris homil. 3. in ep. ad Eph.* *Make vs fit to preſent to thee gifts and Sacrifices, for our ſinnes, and for the ignorances of the people*; and oftentimes calleth the Eucharist an *healthfull Hoſt.*

S.Baſil. in Lyturg. initio. And Saint BASIL alſo in his Maſſe, *Make vs worthy* (ſaith he, praying to God) *to preſent our ſelues before thee with a cleane heart, and to ſerue thee, and offer this venerable Sacrifice, for the blotting out of our ſinnes, and the malice of the people.*

S.Iam.in Lyturg. Saint IAMES in his: *Wee offer this vnbloudy Sacrifice to thee for our ſinnes, and the ignorances of the people.*

S.Iuſtin.Dial. cont. Tripho. Saint IVSTIN MARTYR, writes, That the Sacrifice of the Doue, which men did offer for the Leaprous, in the Law of *Moyſes*, was the Figure of the Eucharist, offered for the purgation of ſinnes.

S.Cyril. Hieroſ. Catech. Miſtag. 5. Saint CYRIL of Hieruſalem, *Wee offer Ieſus Chriſt, ſlaine for our ſinnes, to the end to make him merciful to vs, and to others, who is moſt benigne and gratious.*

In concluſion, all the Catholike Doctors, Latine and Greeke, are of the ſame faith, and ſpeake the ſame Language, and call the Sacrifice of the Maſſe, the true and only Sacrifice of Chriſtians, inſtituted by Ieſus Chriſt, for the obtaining from God remiſſion of ſinnes; the Sacrifice of the Croſſe, is not the Sacrifice of Chriſtians, though it be the foundation of Chriſtian Religion: for the Chriſtians neither

neither can offer it, our Sauiour being now immortall, nor deſire to offer it, for ſo much as they ſhould be like to the Iewes, which crucified him. It is the Euchariſt, which is the ſole and proper ſacrifice of Chriſtians, ordained for a memoriall of that of the Croſſe; and to apply the merite thereof. And as Baptiſme, Confirmation, and the other Sacraments, as Sacraments, remit ſinne, in the vertue of the Sacrifice of the Croſſe: ſo the Euchariſt, as a Sacrifice, applieth to vs remiſſion of ſinnes, gained vpon the Croſſe, and after this manner is a propitiatory Sacrifice. This Doctrine is according to God, and according to reaſon: For ſince Ieſus Chriſt is Prieſt eternally, according to the order of *Melchiſedech*, the Sacrifice inſtituted by him according to that order, which is that of the Maſſe, and no other, muſt needs be Propitiatory; becauſe it is the eſſentiall office of a Prieſt to offer for ſinne, as Saint *Paul* writes. *For euery High Prieſt, taken from among men, is appointed for men in thoſe things, that pertaine to God, that hee may offer giftes, and ſacrifice for ſinnes.* Ieſus Chriſt then, as Prieſt, offereth himſelfe in this Sacrifice for our ſinnes, and hee doth it by the miniſtry of Prieſts, his Vicars, euen as by them he teacheth, baptiſeth, confirmeth, and exerciſeth the other offices, and holy functions of our Doctor and Redeemer.

Pſal. 109.

Hebr. 5.

It ſtandeth with reaſon alſo, ſeeing that Prayer, Almes, Faſting, Penance, and other actions of Piety bee honorable and pleaſing to God, appeaſe his wrath, and obtaine of him remiſſion of faults committed; that this Sacrifice, which is the greateſt honor, that the Church can preſent to God, and the moſt diuine of all other holy actions, ſhould haue force to appeaſe him, and gaine his Grace. *Moyſes* obtained pardon for many thouſand of ſinners: *Daniel* did counſell the King of Babylon to redeeme his ſinnes by Alms. Theſe works then were Propitiatory, & how ſhould not then the Sacrifice of the body of the Sonne of God, offered by the ſame his Sonne, and by his members, in ſupreme worſhip of his Maieſty, be ſo? The enemy of mankinde,

Moyſes. *Exod.* 32. 33. *Dan.* 4. 24.

kinde, hath he not been extreamely enuious and malitious, that would take away this beleefe from the ſoules of the children of God? and ſuch as haue hitherto ſeemed his deceits, againſt the honor of God, and againſt the Doctrine of his Church, ; Are they not miſerably bewitched, and altogether vnworthy to haue remiſſion of their faults?

6.

AFTER WHAT MANNER THE SACRIfice of the Maſſe, and the Sacraments remit ſinne, *ſince that of the Croſſe is our whole redemption.*

BVT if the Sacrifice of the Croſſe bee our whole redemption, and the infinite price, paid for all our ſins, and of a thouſand ſinfull worlds, if there had been ſo many; how ſay we, that the Sacrifice of the Maſſe, the Sacraments, and good workes are propitiatory? I anſwere, that the Sacrifice of the Croſſe is the Fountaine head of our ſaluation; the Sacrifice of the Maſſe, and Sacraments are the Riuers by which the merits of the Croſſe flow into our ſoules, and without which, this merit ſhould be vnfruitfull to vs. Baptiſme is one of theſe Riuers, ſo is Confirmation, and the other Sacraments. The Sacrifice of the Maſſe is one of them alſo; and by them the Croſſe imparteth ſaluation, but to no other, ſauing only to Chriſtians: For Turkes and Pagans doe not receiue any fruit, becauſe they haue not any Sacrament, nor Sacrifice, by which they may open the doore to come to this Merit, and make flow into them the waters of Redemption, and of health. The Croſſe to them is a Fountaine ſtopped, an Orchard incloſed, a Treaſure locked vp; becauſe they neither haue the Conduit-pipe, nor the entry, nor the Key, by which

they

they may be partakers thereof. The Maſſe therefore is no more a new redemption, then the Sacraments, as that of the Croſſe was; but an excellent meanes to apply the redemption, which was made on the Croſſe. The Sacraments are meanes in their kinde. The Euchariſt hath the Priuiledge to doe it, both as a Sacrifice, and as a Sacrament.

Good workes are good and Propitiatory, not of themſelues, but becauſe they are founded vpon the Croſſe; and without this ſtay, they are vnprofitable to eternall life. Wherefore, the Sacraments, the Sacrifice of the Maſſe, good workes, godly actions, and all Chriſtian Religion, take life, force and vertue from the Croſſe. The Sacraments are the Conduit-pipes; the good workes, the fruites; the Euchariſt is the great Key. The Sacraments profit, and are Propitiatory onely to thoſe, which receiue them in good diſpoſition; Baptiſme remits ſinne onely, to him, that is baptized; Penance to him, which doth it; and ſo of the reſt. The Euchariſt, as a Sacrament, giueth grace onely to him, which communicates, but as a Sacrifice it profits all thoſe, for whom it is offered: as well for that it is a moſt noble action, made with a generall and moſt effectuall Prayer; as alſo by reaſon of the preſent it makes to God; and is therefore a generall meanes to appeaſe him, by offering him the body of his Sonne, who hath paid all, and for all, and therefore is able to obtaine all. Wherefore, if Maſſe bee ſaid for the Iuſt, it procures them encreaſe of grace, and vertue to perſeuer therein; if for repentant ſinners, it obtaines them pardon; if for the impenitent, it obtaines them repentance; if for Infidels, it obtaineth their conuerſion; and ſo it profits all the liuing. If it be applied to the Saints departed, it honors them; if for thoſe which are in Purgatory, it diminiſheth their paines. But what if you obiect? Maſſe is offred for many, which notwithſtanding remaine obſtinate in their wickedneſſe? I grant they doe, but it is by their owne fault, who deprue themſelues of this fruit; for it profits others. The Croſſe is alwayes

pudent calumniator, and goeth about himself to euacuat the honor of the Crosse, and depriue men of the fruit of it, obscuring the truth by his lyes, deceiuing soules by his impostures, and blemishing the actions of piety by his slanders.

8.

THE SACRIFICE OF THE MASSE, Profitable to obtaine from God all kind of good, *and it extends it selfe to all persons, except the damned.*

SEing that the Sacrifice of the Masse, is so good a means to obtaine remission of sinnes; it is easie to conceiue, that it is able to helpe vs to obtain, whatsoeuer else is profitable for vs. For it is more hard to appease the wrath of God, and to encline him to be mercifull vnto vs, when by sinne we are his enemies; then to obtaine all other gifts from him, when he is become our friend. We know likewise that the ancient Sacrifices were offered, not onely for sinne, but for many other temporall ends also. It followes then, that the Sacrifice of the Eucharist, which succeeded to all the ancient Sacrifices (as Saint *Chrysostome*, Saint *Augustine*, Saint *Leo*, and the other Doctors of the Church affirme) may be offered for the same ends; otherwise the truth should come short of the Figure, which were absurde. That the ancient Sacrifices were employed for the obtaining of other gifts, besides remission of sinne, is euident by the holy Scripture, which tels vs, that the Hebrews offered Victims for the life of King *Darius*, and his children. As also that *Onias*, High-Priest, offred for the health of *Heliodore*. The Masse then is much more able to obtaine all that, which the Iudaicall Oblations obtained; for they contained

Chrysost. in Il. 95.
Aug. cont. Adv. leg. l. 1. c. 20
Leo serm. 8. Pass. Dom.
Darius 1. Esd. 6.
Heliodor. Machab. 3. 32

contained onely the Figure of the body of our Sauiour, but the Eucharist exhibits the reall body it selfe. And this hath been the practise of the Church euen from her Cradle. Saint *Paul* commanded that publike prayer should bee made in the Church for Kings, and other persons in authority, to the end we might liue peaceably vnder them; these Prayers the holy Fathers, Saint *Chrysostom*, Saint *Ambrose*, Saint *Augustine* and others, expound to be those, which are made in the Sacrifice of the Masse. *Tertullian* confirmeth this custome; *Wee Sacrifice* (saith hee) *for the health of the Emperour.* Saint *Augustine* writeth, That in his time certaine Priestes said Masse, and offered Sacrifice in a house, for to driue away the Diuels, which infested it, and made it inhabitable. Saint *Prosper* witnesseth, that the Sacrifice of the Masse, was offered for a woman possessed, that shee might bee deliuered; and after that shee was dispossessed, the same was offred againe in the way of thanksgiuing. Saint *Chrysostome*, in many places, makes mention of the custome of the Church, to say Masse for the fruits of the earth; and the testimony of Saint *Cyrill* of Hierusalem is cleare in this matter, who in one of his Lessons, speaking of the Masse, saith, *After that the spirituall Sacrifice and vnbloudy worship is done, ouer the same Hoast of Propitiation, we pray to God, for the common peace of all the Churches, for the tranquillity of the world, for Kings, for Souldiers, for the sicke, for the afflicted*; In conclusion for all those which haue need of succour.

1. *Tim.* 2.

S. *Chrysost. in* 1. *ad Tim.* 2.
S. *Amb. l.* 6. *de Sacer. c.* vlt.
S. *Aug. ep.* 59. *ad Paul.*
Theoph. & Oecum. in 1. *Tim.* 2.
Tertul. ad Scapul.
S. *Aug. l.* 22. *c.* 8.
S. *Prosper. Aquitan. de predictis Dei, c.* 6.
S. *Chrysost. in hom.* 18. *& al. in Act. Apost.*
S. *Mistag. Catech.* 5. *Mistag.*

THE

9.

THE SACRIFICE OF THE MASSE profitable to the Faithfull departed, which are in *Purgatory, and honorable to thoſe, which raigne in heauen.*

THe faith, and cuſtome of the Church, hath euer been to offer alſo to God, the Sacrifice of the Maſſe, for the ſoules of the faithfull departed, not to procure pardon for their ſinnes, but to obtaine of God releaſe of the paine, due to their ſinnes, who are in Purgatory. For they which are in hell, are cut off eternally from the body of Ieſus Chriſt, and incapable of ſuccour from his precious bloud. Saint *Chryſoſtome*, ſpeaking of this cuſtome: *Not without cauſe* (ſaith he) *it was ordained by the Apoſtles, that commemoration ſhould be made of the faithfull departed, in the dreadfull myſteries* (for ſo he calleth the Sacrifice of the Maſſe) *for they well knew, it would bring them great benefit and profit.* According to which faith, S. *Auguſtine* was entreated by his Mother, to pray to God for her after her death in the Maſſe. *Shee* (ſaith hee) *charged me, not to prepare for her a ſumptuous tombe; but onely ſignified, that ſhee deſired, that remembrance ſhould be made of her at the Altar, at which euery day ſhee religiouſly ſerued God; knowing that from it, was the Victime diſtributed, which wiped out the hand-writing of decree that was againſt vs, and led the enemy in triumph.* Whith he performed like a faithfull childe, cauſing the office for the dead, and Maſſe to be ſaid for her at her burial, helping her mother after this manner, then bewailing her with teares, as himſelfe witneſſeth, ſaying to God; *We wept not, O Lord, in the prayers, which we made, when the Sacrifice of our price was offered vp to thee.* Whereby he ſhewes, what was the faith

Chryſoſt. hom. 3. ad Pap. Anton. & hom. 3. ad Philip.

Aug. l. 9 confeſſ. c. 11. 12. 13.

Heb. 2. 14. 15.

faith and religion of all the Church in his dayes. S. *Epiphane*, alſo puts this cuſtome amongſt the Articles of Catholike Doctrine; and witneſſeth, (as after him did alſo S. *Auguſtine*) that *Æxius* was Anathematized, as an Heretike, for hauing held, that the Sacrifice of the Maſſe was not to be offered for the dead. *Epiph. hæreſ. 5 & in Anacephl. leoſt, & S. Aug. de hæreſ. cap. 5*

The ſame Church hath alſo at all times, offered Sacrifice of thankeſgiuing, for the Victime of the bleſſed Saints, which are raigning in heauen. And here-hence it is, that men ſay Maſſe vpon their Feaſts, in which they are called vpon & remembred, not that men offer Sacrifice to them, for that was the ſlander of the old Heretikes and Pagans: but to giue thanks to God, who made them victorious, and to ſhew, that we reioyce in their glory. And this is it Saint *Auguſtine* declareth, anſwering to the calumnies of Heretikes, *Who is he amongſt the Infidels* (ſaith he) *that euer heard the Prieſt, being at the Altar, ſay in his Prayer, I offer Sacrifice to thee, O* Peter, *O* Paul; *O* Cyprian? *for it is to God, and not to them, that that Sacrifice is offered, within the Churches dedicated to their memory.* And elſewhere, almoſt in the ſame tearmes: *We erect not Altars to Martyrs, but onely to God, in remembrance and memory of them: For who did euer heare any Prelate, doing his office at the Altar, where Saints bodies lye, ſay, We offer Sacrifice to the O* Peter, *O* Paul, *O* Cyprian? *but what is offered, is offered to God, who crowned the Martyrs, though it be done in places dedicated to their memorie.* By which Doctrine it appeares, how the Sacrifice of the Maſſe, is not onely Propitiatory for ſinnes, but profitable to obtaine of God all kind of benefits. And that it extends it ſelfe to all ſorts of perſons, except the damned. And that as the Sacrifice of the Croſſe, is a generall, and fundamentall treaſure, for all the members of the Church of God, liuing and dead, preſent and to come; ſo the Sacrifice of the Maſſe is an inſtrument, and vniuerſall meanes to apply the merit of this treaſure to euery one. *S. Aug. l. 8. de ciuit. cap. 27.* *Idem contra Faust. l. 20. c. 21*

THE ELEVENTH PICTVRE.

THE FIVE LOAVES AND TVVO FISHES.

The Deſcription.

HEE, which is in company of Ieſus, can want nothing. Doe you behold this great number of people, ſet by hundreds and fifties, vpon theſe beds and Tapeſtries of hearbes and flowers of the Spring, taking their refection in the midſt of the Deſart? they are about fiue thouſand men, beſides women and little children: who following our Sauiour many dayes, heard his Word with ſuch feruour and delight, that before they were aware, all their prouiſion was ſpent, and were vtterly deſtitute of neceſſary food, in theſe high mountaines and barren places, fruitfull onely of graſſe and flowers. Yet notwithſtanding, they banquet to their fill, hauing meruailous aboundance of food, though all their prouiſion was but fiue Barly-loaues and two fiſhes, which a yong Boy of the troope had by chance brought with him. O this Boy ſhall one day, vnder the name of Marſhall, be a great feeder and nouriſher of Chriſtian ſoules, in the Countrey of *Aquitan*. This prouiſion was onely caſuall, and very inſufficient for ſo great a number of people: but the Diuine prouidence was neither caſuall, nor nigardly, which knowes well how to prouide for want, and to make aboundance of new Manna ſpring vp in the midſt of the Deſart; and to feed them after with materiall food, whom he had fed before with the bread of his holy Doctrine. For hee multiplied the Loaues and the Fiſhes, by his bleſſing, in ſuch abundance, as they did ſuffice to fill all this people, ſet at ſo many tables, who brought with them as good appetites,

Iohn 6. Matth. 15. 21. Marc. 6. 32. Matth. 14. 21.

petites to eate, as they had strong stomackes to disgest. All eat as much as they will of these Loaues, and these Fishes. And the Apostles are the diuiders and deliuerers, no lesse wondering then ioyfull to see, that the bread and fishes encreased in their hands, as fast as they distributed them to their guests. But *Philip* and *Andrew* aboue all other were astonished; for they also aboue the rest apprehended the greatnesse of the multitude, and the little quantitie of food, which was to be had in that place. The good *Philip* said, *Two hundred peniworth of bread will not suffice, that euery one may haue a little bit*, (as the custome is to distribute holy-bread.) Whereas these fiue Loaues, brought by this childe, were not to be valued at three pence. And *Andrew* giuing notice to our Sauiour, of the afore-named Loaues and Fishes, saith, *But what are these amongst so many?* As indeed, they might seeme to bee nothing, for so great a number, according to the rule of humane iudgement, meaning the food with the eaters; and not considering, what the diuine hand of God can doe. Whilest they serue and admire the miracle, the guests bestirre themselues lustily, without sparing either their paines in eating, or the meate set before them. They, who haue long since filled their stomackes, begin to fill their bockets; and there is not one heere, that doth not keepe some piece of this bread; some for necessary prouision, others as reliques of deuotion. And after all this, the Apostles filled twelue haskets full with the fragments. All of them are transported with ioy and astonishment, preferring our Sauiour before *Moyses*, as hauing found a meanes, by his omnipotent hand, to furnish a table in the Desart; whereas *Moyses* procured only Manna to fall from heauen, made to his hands, by the hands of Angels, and not produced by any blessing of his. Whereupon they resolue to take our Sauiour their head, and to make him their King. But hee, who was created King by his Father, and carieth *written in his thigh, and in his garment* this stile, *King of Kings, and Lord of Lords*, and

n6.7.

Apo.19.16.

is

is deſcended on earth to endure diſhonors, and not for to ioy in the glory of the world, will not haue to doe with ſuch electors, nor with ſuch a Kingdome. Wherefore, hee goes further into the deſart, ſtealing away, both from their ſight, and election.

Is

THE MIRACLE OF THE FIVE LOAVES, a Figure of the Euchariſt.

THis wonderfull banquet, prepared in this Deſart, was a Picture of our Sacrament, as the Figures were, which euen now haue been declared: not ſo ancient for time, but wrought by the hand of a more cunning work-man. For the former Figures were anciently pictured indeed, according to the direction of God, but by the hand and Penſill of *Moyſes*: this was the inuention of our Sauiour himſelfe, and freſhly drawne by his owne hand. Wherefore, thoſe former did ſignifie a farre off, and in diuers ſubiects, the Euchariſt, and the Author thereof; this is an entrance vnto it, and ſheweth it to bee neere at hand, becauſe it is done by the Author himſelfe, in proper perſon. The others ſet foorth our diuine myſtery, as the old Prophets foretold the Meſſias to come many yeares after; this heere did ſhew him in a manner preſent; as Saint *Iohn Baptiſt* did point at our Sauiour with his finger. And therefore, as our Doctors note, the Euangeliſt Saint *Iohn*, great Secretary, and moſt priuy to his Maſters intentions, before hee would ſet downe the Sermon, which our Sauiour made of the eating of his fleſh, ſets in the forefront the declaration of this miracle, as a peece of the ſame ſubiect, neceſſary for the vnderſtanding of that Sermon, and for the ſtrenthening of our faith, concerning the Feaſt, which our Sauiour was to

prepare ſhortly after. By this method the ſupreame wiſdome hath wiſely taught vs, tracing out by little and little, both by deeds and words, the way to the faith of this myſtery of his pretious body, working a miracle vpon the ſuſtenance, which was to be a ſigne thereof, and declaring to vs, the deſigne of the future banquet of his fleſh, to be after exhibited vnder the formes of bread. Behold now proportions and colours of the Picture.

2.

IN WHAT THE MIRACLE OF THE fiue Loaues did Figure the Euchariſt.

THis miracle was a Figure of the Euchariſt in generall, becauſe it was a wonderfull refection, as that is of the Euchariſt: wonderfull in that it was cleane contrary to other common repaſts, which in the beginning are greateſt in quantity, and the longer the banquet continueth, the leſſe meat remaineth, till at laſt all be conſumed. Whereas heere contrariwiſe, in the beginning there was but a little meate, to wit, *fiue Loaues and two Fiſhes*; and the ſame encreaſed more and more, the more it was diſtributed and eaten; and in the end of the Feaſt, there remained great aboundance. This wonder appeareth farre greater in the Euchariſt, in which one onely body of our Sauiour, hath ſufficed for all the Church, now more then ſixteene hundred yeares; which multiplieth without being many, and is eaten without being conſumed. For if there be an hundred thouſand Hoaſts conſecrated, it is in them all, and yet it is but one. And if it be receiued of an hundred thouſand mouthes, it is taken whole and entire of all, and neithere is, nor can bee conſumed of any. This is the firſt draught of the likeneſs that is betweene the miracle of the

fiue

fiue earthly loaues, & our celeſtial bread, which is but one. The other ſmaller draughts are theſe: That miracle was made of bread, by the bleſſing of our Sauiour, it was done in the Deſart, it was prepared without labour, paine, or difficulty; it was diſtributed by the Apoſtles, and was a refection giuen both to the ſoules and bodies; there is no doubt but faith, hope, and charitie, reuerence, religion, and other vertues, were planted in the hearts of many of them, when they beheld this admirable worke, done by our Sauiour for their good: herehence it was, that they would needs create him King. Theſe deſignes are expreſſed with liuely colours in the Euchariſt; for it is made of bread by the benediction of our Sauiour, who worketh ſecretly by his Almighty word, as a Maſter work-man in this Sacrament. It is made in the Deſart of this life, for in the other there ſhall be no more Sacraments. It is made after a ſimple manner, onely of bread and wine, and the words of Conſecration; whereas the ancient Sacrifices of the Iewes were made with paine and trauell, much killing, much waſhing and burning of the Victimes. And if ſome other ceremonies be vſed in the Maſſe; they are eaſie, and appertaine rather to the decencie, then to the eſſence of the Sacrament and Sacrifice. In concluſion, this Sacrifice and Feaſt, is made by the miniſtery of the Apoſtles, and of Prieſts, ſucceeding them; and it ſerueth to plant and encreaſe in the ſoule (as elſewhere we haue declared) Faith, Hope, Charity, Religion, and other diuine vertues, true food of our ſoules, and to giue vigour to our bodies, that they may riſe glorioufly vpon the great day of the general reſurrection.

THE

3.

THE TWO FISHES, A FIGVRE OF the same Sacrament.

S. Aug. l. 18. de Ciuit. cap. 23.

THe Fishes, by another similitude, do signifie to vs the same Sacrament. *Our Fish is Iesus Christ* (saith Saint *Augustine*) *because he alone was without sinne in the depth of this mortality, as in the profundity of waters.* The same haue said *Tertullian*, *Optatus Milenitan*, cited by the same Saint *Augustine*, and many other Fathers. And before them, the *Sibills* in their writings, called our Sauiour a *Fish*: but the Greeke word, *Iethus*, which they vsed, containeth a remarkable Anagram, which is not found in the Latine, nor in any other Language; for the fiue letters whereof it is composed, make, *Iesus Christ Sonne of God Sauiour*. He is then our *Fish*, and the *Fish* giuen for food to the Church, is no other, but Iesus Christ, giuen in the table of the Eucharist. And it skilleth not, that in this miracle there are two Fishes; for both did signifie one self-same Iesus Christ, God and man, as doth also the fiue Loaues; and it is not necessary that a Figure should bee like in all things to that which is signified. Moreouer, Christians, in respect of their Head, are also called Fishes: *We are bred in the water* (saith *Tertullian*, *as little fishes, to the likenesse of our Fish Iesus Christ*. For it is the water of Baptisme, which regenerateth vs in Iesus Christ, to his Spouse the Church; and whosoeuer are not Fishes of this water, perish in the sea of this world.

Tertul. de Bap. c. 1. Opt. Mil. l. 3.

The Sibills. S. August. ibid.

Iethus.

Iesus Christus Theou Vios Soter.

Tertul. l. Bap. c. 1.

WHERE-

4.

WHEREFORE NO MENTION IS MADE of any drinke in this miracle, and other circumſtances of it.

THe Euangeliſt makes no mention of any drinke in this miracle; it being probable, that as Manna was both meate and drinke, euen ſo were theſe Loaues and Fiſhes multiplied, which is alſo agreeable to the myſtery: for ſeeing, they that follow Ieſus Chriſt, are fiſhes, which naturally neuer drinke; theſe alſo need no drinke, being already become the Fiſhes of our Sauiour, beleeuing in him: albeit, the myſtery is yet greater, in that hereby is noted a rare ſingularity of the holy Sacrament. For euen as Manna alone, the Loaues and the Fiſhes, did ſerue both for meate and drinke: So the Sacrament in one kinde is both meate and drinke, the body of our Sauiour ſeruing for both together, as did Manna, and thoſe Loaues and Fiſhes, Figures of it.

Now for other circumſtances of this miracle, wee obſerue, firſt, that it was done in the Spring-time, vpon the euening, in the Deſart, before them which had heard, and followed our Sauiour, they being bidden to ſit vpon the graſſe. Theſe circumſtances teach vs, that the Sacrament of the Euchariſt, was inſtituted in the ſpirituall Spring of the world, when *Ieſus Chriſt* ſhortly after was to ſend his holy Spirit, to renew the face of the earth, to make a new Teſtament, amending the old, to wit, a new Law, a Law of Grace; vpon the euening, that is to ſay, in the laſt houre of the world: and in the Deſart, that is, during this mortall life. And that for thoſe, which ſhould beleeue in his *Pſal.103.30.*

Word, and which conſtantly follow him, euen vnto the breaking of bread, taming of their fleſh, deſpiſing of worldly vanities, and the doing of that, which they there did corporally, eating alſo vpon the graſſe in the Deſart:

1.40.6. *For all fleſh is graſſe, and all his glory is as the flower of the field,* ſaith *Eſay*: and he, who ſubdueth his fleſh, and makes no reckoning of the flouriſhing beauty of the world; is ſet vpon the graſſe, worthy to be fed with the bleſſing of our Sauiour, by the ſeruice of his Apoſtles; that is to ſay, to receiue the food of immortality in the Church of God, by the hands of his Vicars, which are the Paſtors, and Prieſts thereof.

5.

WHY THE PEOPLE WOVLD CREATE our Sauiour King, and why he fled them.

THeſe people thus ſatisfied, were about to create our Sauiour King; not entreating him, but compelling him to accept the Royalty; which hee foreſeeing, ſtayed not vntill they came to him, but quickly withdrew himſelfe from them, and fled into the Mountaine to pray. But from whence comes this deſire in theſe men, and wherfore did Ieſus Chriſt refuſe this honour, ſithence that he was Prince of heauen and earth, and abſolute King, without dependance of any other? If for the miracle, they would haue made him King; wherefore had they not the ſame will, when they ſaw him caſt foorth diuels out of the bodies they poſſeſſed, and make thoſe mighty, wicked and rebellious ſpirits obedient to his Commandements? Why had they not the ſame will, when he commanded all diſeaſes and maladies, and was obeyed? Making the blinde

to ſee, and the lame to goe, &c. Theſe wonderfull miracles, did not they alſo merit the ſame Diadem, which this refection in the Deſart did? In truth, if men conſider them in their greatneſſe, they merited a diuine reſpect and acknowledgement; but this miracle had ſome particular thing, which moued theſe men to this deſire and deſigne. Firſt, it was a kind of miracle neuer heard of, before *Moyſes* had made Manna deſcend frō heauen, *Elias* had made the flower and oyle to encreaſe in fauour of the Widow; but *Moyſes* made not the Manna with his owne hands, as our Sauiour wrought this miracle; and that which *Elias* did, he did not by his owne power, but receiued power of God to doe it. Our Sauiour multiplied theſe Loaues in his owne hands, and with his owne proper bleſſing; this made them beleeue that he could be no leſſe then the Meſſias, & King promiſed to Iſrael; and for this cauſe they ſought for to declare him King. Secondly, the other miracles of our Sauiour were particular, principally effected for their good which were deliuered, and healed. This heere was a publike benefit done in the ſight of all the multitude, and to the profit of euery one of them in particular, which cauſed in them a generall deſire to acknowledge the ſame by conferring a publike honor vpon our Sauiour, and by making him their head, to whom they were ſo much obliged. Thirdly, they did acknowledge, that this refection was a benefit, worthy of a King. For the principall office of a King, is to guide and feed his ſubiects; for which cauſe they are compared to Feeders, and called Paſtors of the people. They would then haue proclaimed him King, as the Roman Souldiers made their Emperours, and the other Nations of the world, their firſt Kings. But our Sauiour was not come to take vnto himſelfe any earthly Kingdome, but to eſtabliſh a ſpirituall Kingdome of his elect, who are the inheritance of his Church; in the which hee is King of the Iewes, and raigneth likewiſe in the hearts of

Exod. 16. *3. King. 17. 16.*

Eſay 44. 28. *Homer. Iliad.* *Philo Iudæus de Agricult.*

all his faithfull ſubiects. The earth is too baſe, and too little for ſuch a King; it is heauen, which is the true throne of ſuch a Maieſty, the earth is but his footſtoole? Wiſely therefore did hee to contemne this royalty, reading vs a leſſon by his example, to deſpiſe and flye the honours of this world, as tranſitory and deceitfull, and not to make eſteeme, but of ſuch preſents, as come from heauen, which are firme and permanent, and onely worthy to bee giuen by an Almighty King, and to be ſought after by reaſonable creatures capable of immortality.

Pſ.109.2.

6.

GOD, NOVRISHER OF EVERY CREATURE, true nutriment of his Children?

IF this good people, ſeeing that Ieſus Chriſt had ſo magnificently and ſo miraculouſly filled them, would haue made him King, and honoured him with an honour, which they held to be the greateſt of all greatneſſe heere vpon earth, as wee haue heard; what would they haue thought, and what would they haue done, if they had a little vnderſtood, that this Lord was hee, which of olde had freed their Fathers in the Deſart? and which nouriſheth the Angels in heauen, and the bleſſed Spirits with food of his felicity? who giues to eate to euery creature? who keepes open table; in the ſpacious ayre, vpon the face of the earth, within the depthes of the waters, prouiding for the fowles in the ayre, the beaſts of the earth, for the fiſhes of the ſea, and for all liuing creatures their proper food, in their owne dwellings? What would they haue ſaid, if the eyes of their ſoule had been opened, to behold the greatneſſe, highneſſe, and profoundneſſe of that mira-

cle,

cle, without compariſon farre more admirable, then thē they did ſo much admire, and eſteemed worthy to bee rewarded with a Kingdome. *It is a farre greater miracle,* (ſaith Saint *Auguſtine*) *to prouide for the whole world, then to feed fiue thouſand men with fiue Loaues and two Fiſhes.* And ſithence this miracle is the greater, wherefore did theſe men perceiue onely the leſſer? Was it not for ſo much as the moſt part of them had not the entire faith, they ſhould haue had of the Meſſias, whom they did eſteeme indeed a great man, but not great God, as they ought? But what would they heue ſaid, had they knowne that this Sauiour would giue his fleſh to men to eate, and feed them to immortality? And that with ſo many miracles, as Nature it ſelfe ſtands wondering at them? Would they not foorthwith haue proclaimed him, not onely the King of men, but of Angels alſo, and of all the world? Nay would they not haue inferred by good diſcourſe, that hee was God both of heauen and earth? For it is God alone, who hath power to giue himſelfe in meate, without diminution and detriment; he alone in heauen giues his Diuinity for food of the bleſſed, and he alone giues on earth the body of his Humanity to his ſeruants, for food to ſaluation, remaining no leſſe entire then before; a worke worthy of God, infinite as well in power, as in goodneſſe. Mortall Kings may wel prepare magnificent feaſts, ſuch as were made by *Holofernes, Salomon, Cleopatra*, and many Romane Emperours; but they made them not of their owne ſubſtance, it was not of their owne bodies, that they were liberall, it was but of the bodies of beaſts, and of other prouiſion, which they had taken from the ſtorehouſe of Nature. God alone can giue himſelfe to be eaten, he alone is almighty, not to bee exhauſted, vncapable of diminution. If then theſe things be ſo great; and if we beleeue and ſee heere that, which they neither ſaw nor beleeued; If wee ſee the prouidence of our Sauiour to gouerne and nouriſh all the

S. Aug. Tract. 24. Ioan.

3. Reg. 4.

Plutarch. in Anton.

world; his charity to vs, in noriſhing vs with his fleſh from the Table of his Church; his truth in promiſing moreouer the food of felicity. Why doe we not admire his benefits? Why doe we not magnifie them? Why doe wee not giue him immortall thankes for them? The multitude of his wonders, doe they dazell our eyes, as a bright lightning, or as the light of the Sunne? The continuall multiplying of his preſents, doth it make his great liberality leſſe admirable to vs? But if, as mortall men, we take no heed to the workes, which God doth in Nature euery day, as being ordinary and common; let vs at leaſt regard the rare excellencie of this Table, furniſhed with a meate more worth, then all that Nature can affoord. The Iewes filled with fiue Loaues and two Fiſhes, thought not of the miracle, which God doth in nouriſhing the whole world, becauſe that was a miracle frequent and common; *And yet they admired that of the fiue Loaues, not becauſe it was greater* (ſaith S. *Auguſtine*) *but becauſe it was more rare, and leſſe vſuall.* Wherefore admire not we then the rareneſſe of our Sacrament, ſithence it is the miracle of miracles, hauing no like, and which by no continuance of time can become vulgar, as the miracles of Nature? Wherefore cry we not in our hearts, Liue the King of Kings, Raigne the King of Kings, Immortall glory to the King of Kings, which hath giuen a refection of ſo great a wonder; filling with one loafe and with one fiſh, that is, with his ſacred body, not fiue thouſand men for one time, but millions of men and of women, that haue wandered in the Deſart of this world theſe ſixteen hundred yeers, and wil fill yet as many millions moe of Chriſtian ſoules, as ſhall feed vpon it, to the end of the world; who will fill them, not as he hath filled thoſe, with the materiall food of the body, for the maintenance of this mortall life. But with ſpirituall food of the ſoule, for to bee nouriſhment of immortality and eternall felicity. Liue then, O King of Kings, true Life of

Aug. Tract. in Ioan. 24.

our

our ſoules and bodies. Raigne, O King of Kings, truely worthy to raigne. Immortall glory to thee, O King of Kings moſt wiſe to guide, moſt mighty to defend, moſt bleſſed, tenderly to nouriſh the ſheepe, which follow thee, in the mountaines and barren deſarts of this mortall life. O when ſhall this bee, that wee ſhall arriue to the high mountaine of thy eternity, there to take without end the food, that thou thy ſelfe art, true felicity of ſuch as ſhall haue followed thee in the pathes of thy holy Commandements.

THE

THE TWELFTH PICTVRE.

OVR SAVIOVR, PREACHING OF THE SACRAMENT of his bodie.

The Deſcription.

THE Sauiour of the world ſpeakes, the Diuine Word preacheth, the ſupreame Wiſdome diſcourſeth of the Sacrament of his body, in the Synagogue of *Capharnaum*, where he had done many great miracles. The preheminence of the Orator, and the dignity of the ſubiect, deſerueth an attentiue eare, *neuer man ſpake ſo*, and of ſuch a matter: He ſees that the people follow him, enticed by the miracle of the fiue Loaues and two Fiſhes, and taketh occaſion from their earthly deſire, to inuite them to a celeſtiall banquet of his fleſh, which he is about to prepare for thoſe, that ſhall beleeue in him, and haue the appetite of their ſoules in good diſpoſition. Heare what he ſaith: *I am the bread of life, your Fathers haue eaten* Manna, *and are dead: this is the bread which deſcended from heauen, that if any man eate of it, he may not die. I am the liuing bread, deſcended from heauen; he that eateth this bread, ſhall liue eternally; and the bread, which I will giue, is my fleſh, for the life of the world.* *The Iewes* (ſaith the Euangeliſt) *contend amongſt themſelues, ſaying, How can this man giue vs his fleſh to eate? Ieſus ſaid vnto them, Verily, verily I ſay vnto you, if you eate not the fleſh of the Sonne of Man, and drink not his bloud, you ſhall not haue life in you. Who ſo eateth my fleſh, and drinke my bloud, he hath life eternall, and I will raiſe him vp at the laſt day. For my fleſh is meate indeed, and my bloud is drinke indeed; who ſo eateth my fleſh, and drinketh my bloud, he dwelleth in me, and I in him. As the liuing Fa-*

Iohn 6.59.

Iohn 6.48.

Iohn 6.52.

ther hath ſent mee, and I liue by the Father: Hee that eateth mee, hee alſo ſhall liue by mee. This is the bread, that came downe from heauen, not as your Fathers did eate Manna, *and died: hee, that eateth this bread, ſhall liue for euer.* Theſe are the words of our Sauiour. The Apoſtles, and they which did beleeue in him, are rauiſhed; but there are others, that haue deafe eares, and groſſe conceits, iudging amiſſe of his words, raſhly taking ſcandal at the myſtery which they vnderſtood not, and murmuring, ſaid, *This is a hard ſaying,* 16.60. *who can abide to heare it?* But Ieſus Piercing their thoughts, and ſecret murmurings, corrected them, & ſaid vnto them; *Doth this ſcandalize you? if then you ſhall ſee the Sonne of Man aſcend, where he was before, it is the Spirit that quickneth, the fleſh profiteth nothing; the words, that I haue ſpoken to you, are Spirit and Life.* So hee endeauoureth to make them capable; but they notwithſtanding remaine ſtill blind and obſtinate in their misbeleefe, and got themſelues out of his company. Behold you, how they wrinkle their foreheads in going away, and looke behinde them? Theſe are carnall and ouerweyning people; beleeuing nothing, which comes not vnder the comprehenſion of their ſenſe. Theſe are the Patriarches of all thoſe, which make warre againſt the Sacrament of the body of our Sauiour.

I.

WHEREFORE OVR SAVIOVR MADE a Sermon of the Euchariſt, before hee *inſtituted it.*

THe Painter, who knoweth how to diſpoſe well of his worke hee hath in hand, endeauours, amongſt other things, to ioyne dexteriouſly the beginnings to their ends, and ſo to ſmooth the knots of parts diſagreeing, that nothing

thing appeare hard, or conſtreined in the connexion, but all to be aptly guided and brought to an end, with due proportion of draught and colour. The ſupreame Wiſdome, Maſter of Sciences and Artes, obſerued this law in all his creatures. And it is vſuall with him, *to reach in his ſtrength from end to end, and to gouerne all things ſweetly, and to diſpoſe them in meaſure, in number, and in weight.* Accordding to this rule, he continueth the courſe of this mouable world, coupling extremities with their extremities, by conuenient meanes. So hee made the day to ſucceed the night, by interpoſing of the morning, and the night to the day, by the euening, neighbour to both; the Sommer to Winter, by the Spring, comming betweene; and the Winter to Sommer, by interpoſing of Autumne; and ſo in all his other workes of this world. When the Sonne of God, Soueraigne Wiſdome, had decreed in the Councell of his Father, and of the holy Ghoſt, to marry one day the greatheſſe of his Diuinity, to the littleneſſe of our Nature; and reſolued at the ſame time, to beſtow alſo vpon vs, as well for food, as ranſome the body, which he had taken of *Adams* Poſterity; he began euen then, by little and little, to ordaine theſe Figures, which we haue hitherto runne ouer, and other ſuch like, which are in his booke; making, as it were, the firſt preparations for this Feaſt, which was to follow. And being at length made Man, and the time being come, when he was to fulfill the verity of them, and to couer the holy table with the food of his pretious fleſh; hee made a wonderfull proofe vpon the bread, as we haue ſeene; and incontinently after, he preached this excellent Sermon, which was, as it were, a generall proclamation of the banquet, colouring by the brigheneſſe of a famous miracle, and by his liuely voice, thoſe Characters of the old Figures, and ioyning the Images paſt, to the Verity preſent, by the interpoſition thereof, before the full accompliſhment of his worke. The ſelfe-ſame method vſed hee for preparatiõ to the faith of other myſteries, of his death,

Sap.8.1. & 12.

Matth.14. Iohn 6.10.

of his Reſurrection, of his Aſcenſion, of the comming of the holy Ghoſt, of Baptiſme, and of other Sacraments. For beſides the ancient Figures of them, which he ordained long before; he made many diſcourſes a little before they were effected, and the Sacraments themſelues were inſtituted. Wherefore, this Sermon was, as it were, the connexion of things paſſed, to things preſent, of the ſhadow to the body, and as a ſpeaking morning, declaring the comming of the Sacrament of the Altar, which is the ſumme of all the other myſteries in the Church of God.

2.

THE FIRST CAVSE, WHY OVR SAuiour would giue his fleſh to eate, and his bloud *to drinke, which was to ſhew his goodneſſe.*

THe firſt cauſe, why our Sauiour would giue his fleſh to eate, & his bloud to drinke, is for as much as he is admirably good, & exceedingly liberall towards vs, as hath been often already declared. He tooke his body of vs, and becauſe he did that for vs, he will imploy it vpon vs, and giue it vs againe, like a magnificent Lord, as many wayes as a body might profitably be giuen and imployed; to wit, for a price, for food, for vnion and ſigne of amity. Hee, which giues a pearle of great value to redeeme his friend from captiuity, giues it as a price: he, that ſets ſome delicate fruit vpon the table, doth it, that it may be eaten: and the husband, which giues himſelfe in mariage, giues his body, that by vnion hee may become one fleſh with his wife; and the ring, which hee leaues, departing from her, is a pledge of his loue. Our Sauiour gaue his body

body on the Crosse for our redemption, and thereby paid the tribute, due to the diuine Iustice, for the Ransome of mankinde: he giues the same body in the Table of his Sacrament, as a nuptiall Feast for meat, vnto vs, for to make a diuine vnion with vs, and for a pledge of his loue. Then the master and chiefe cause, why he gaue vs his flesh to eat, and his bloud to drinke, is his boundy, his liberality, and his infinite loue.

3.

THE SECOND CAVSE, TO GIVE A remedy to our misery.

THe second cause, why our Saiiour did giue vs his bōdy to eate, is our miserable condition; which out of his exceeding loue to vs, he was desirous to repaire, as hee hath in ample maner by the gift of his body. For by communicating vnto vs his diuine flesh, and deified bloud; he hath both performed the part of a true Father, and of a naturall Mother towards his children; and withall, hee hath wisely and effectually repaired all the breaches of our spirituall ruine, and procured the restauration, and health of our soules and bodies, by remedies directly opposite to our diseases. The Father giueth all, that he can, to his childe, engendered of his seed. The mother nourisheth and brings her childe vp with her owne milke, which is also a part of the substance of her body, and both meate and drinke to the childe. Our Saiiour, who regenerated vs in his bloud by Baptisme, is wholly bestowed vpon vs, in giuing vs his body; for by concomitance we haue together with it, his soule, and his Diuinity, to the which it is inseparably vnited: And of this dainty food he giues vs, not a part onely, but his whole body, and his whole bloud, each of which is

both true meate, and true drinke vnto vs. By meat he lost vs, by meat he repaired vs. The first meate was forbidden vnder paine of death: *Thou shalt not eate of the Tree of Knowledge of good and euill, for looke what day thou shalt eat of it, thou shalt die.* The second meat is commanded with promise of life: *Take, eate, who eateth my flesh, and drinketh my blood, he hath life eternall.* The first was really eaten by disobedience, and killed vs. The second is really eaten by obedience, and quickens vs. The poyson was truely swallowed downe; the Antidote or counter-poyson also is truely taken, and not by Figure. The flesh of the first *Adam*, by generation, drew vs to death and confusion; the flesh of our Sauiour, second *Adam*, receiued by manducation, brings vs to life, and nourisheth vs to immortalitie, and eternall glory.

Gen. 2.6.26. Ioh. 6.54.

TWO BAD VNIONS OF THE FLESH of *Adam*, with our soule, repaired by the *flesh of our Sauiour.*

BVT behold the maine point of opposition betweene the flesh of our Sauiour, and that of *Adam*. The flesh of *Adam* is the spring of all our miseries, by reason of two vnions, wherewith it ioynes it selfe to our soule; the one is naturall, and made in the wombe of our mother by necessity; the other morall, and made my our owne free-will, when the soule followeth the appetites of this corrupted flesh of *Adam*.

The first vnion, is the blow, that first wounded vs to death. For by it *we are begotten in iniquity, and conceiued in sin*, according to the saying of King *Dauid*, and become defiled, in the first instant of our conception: branded with

Psal. 50.

with the marke of originall malediction: enemies of our Creator, ſeparated from him, and at war within our ſelues: for wee bring with vs the Schedule of rebellion, and the ſource of cruell warre, which this maſſe of corruption inceſſantly ſtirreth vp againſt our ſoules; caſting darkneſſe of ignorance into our vnderſtanding; fier of concupiſcence into our will; and forgetfulneſſe of heauen, and of other future things, into our memory. The ſame vnion is alſo cauſe, that the ſpirits of men are multiplied, and at diuiſion amongſt themſelues; for looke how many bodies are begotten of the fleſh, and ſeed of *Adam*, ſo many ſoules are created, to be vnited to thoſe bodies, and to giue them life: and as the children of *Adam* differ in bodies, ſo by meanes of this generation, they are alſo of different ſpirits.

The ſecond vnion of this fleſh with the ſoule, encreaſeth and maketh worſe, the euills, which came from the firſt: For the ſoule by loue, being vnited to her fleſh, and following the ſenſual appetites thereof, forgetting heauen, and liuing in the vanities and voluptuouſneſſe of the earth, is ſo much more made enemie of God, and baniſhed from his friendſhip, as ſhee yeelds her ſelfe peruerſe; and ſo much more alſo diuided in her ſelfe, enduring a continuall tyranny of our fleſh, to whom ſhee is made ſlaue by this voluntary vnion, and of whom ſhee is arrogantly vexed, and pricked forward to commit new ſinnes, which are to her ſoule ſo many executioners, which giue her torment at euery moment. This vnion alſo diuideth men amongſt thēſelues; for euery one ſeeking the cōmodities of his owne fleſh, and giuing himſelfe to vice; loues none but himſelfe, his proper commodities, his honors, riches, and voluptuous pleaſures, hating and perſecuting al thoſe, that do hinder him in them, whether they be good or bad. And from thence doe ſpring diſſentions, warres, and all exceſſe of enuy, whoredome, couetouſneſſe, and ſuch like ſinnes, which are committed in the world. Behold then, how the

firſt

firſt vnion of the fleſh of *Adam* with our ſoules, is the ſpring: And the ſecond, the fulneſſe of all our euills, diuiding vs from God, from our ſelues, in our ſelues, and amongſt our ſelues, for an Antidote and counterpoyſon of this fleſh, and thoſe pernitious effects thereof: the ſecond *Adam*, Ieſus Chriſt, affoords vs his owne fleſh, endued with contrary qualities, and worker of contrary operations. For the fleſh of the firſt *Adam* is foule, infected, and peſtilent: that of the ſecond *Adam*, pure, holy, Virgin like, and in one word, fleſh of God. The fleſh of *Adam* produced from a filthy ſeed, and ioyned with our ſoule, makes vs the children of *Adam*: the fleſh of our Sauiour, begotten of a Virgin, by the worke of the holy Ghoſt, and giuen vs, for to be vnited with vs, and to vnite vs to God, makes vs the children of God, not by neceſſity of generation, but by acts of deuotion, ordained by meanes of this vnion, not onely to cheriſh, to nouriſh, and beautifie our ſoules, but alſo to repaire the defects of our bodies, to correct their wicked inclinations, to extinguiſh their concupiſcences, to purge and refine them to the likeneſſe of his owne, and to ſow in them the ſeed of glorious immortality. And albeit this vnion be not naturall, as the vnion of body and ſoule; yet is it, notwithſtanding, reall, true, and moſt intrinſecall, after the manner of meate and drinke, and of a holy and diuine mariage, by the which wee are made one Spirit with God. By the mediation of this fleſh of his Sonne vnited to ours; wee are alſo vnited in our ſelues, our ſanctified fleſh obeying thereby the Law of the Spirit; and finally, we are vnited euen one with another, and made one Spirit, and one body vnder our chiefe Soueraigne, Ieſus Chriſt, by the vertuall knot of his precious fleſh, which euery one receiueth in this Sacrament. Behold you the oppoſite effects? By the fleſh of *Adam* wee are made ſinners; ſeparated from God, both in ſpirit and in body: our bodies are multiplied, and likewiſe our ſpirits in the ſame proportion with the bodies: men are diuided amongſt

mongſt themſelues by enmities, ariſing from the loue of the fleſh; and euery man is diuided in himſelfe, his fleſh rebelling to the ſpirit. By the fleſh of our Sauiour, all theſe inconueniences are repaired, as with admirable wiſdome, ſo with aboundant grace. Of this meate then, giuen as a counter-poyſon againſt the firſt meat, and of this ſacred vnion, in remedy of that, which diuided vs. Did our Sauiour heere Preach? This is the ſenſe, and the end of his diuine Sermon; for calling it *the bread of life*; *the liuing bread that came downe from heauen*; and ſaying, That *this bread is his fleſh, which he will giue for the life of the world*: He declareth, that he will giue his body for our food and redemption: And adding after, *He that eateth my fleſh, and drinketh my blood, hath life euerlaſting, and I will raiſe him vp at the laſt day, for my fleſh is meate indeed, and my blood is drinke indeed*: Hee ſignified the effects of this meate, contrary to the effects of the meate of *Adam*. The meate of *Adam*, cauſe of death, a deadly morſell, an earthly food, a food of anguiſh: The meate of our Sauiour, ſpring of life, bread of life, bread from heauen, fleſh of ioyfulneſſe, and of reſurrection. When he ſaid, *Hee that eateth my fleſh, and drinketh my blood, abideth in me, and I in him*. He ſheweth that he giues his fleſh for this vnion, for a bond of amity, and perpetuall pledge of his loue towards vs. Hee hath then giuen his body in this life, for our good, as many waies as it could be giuen; for our redemption, for our meat, for our remedy, for a pledge vnto vs, to deliuer vs, to nouriſh vs, to heale vs, and to comfort vs, and will giue it in heauen to glory for vs. Hath he giuen ſufficiently? is he ſufficiently liberall, to giue himſelfe ſo liberally, and at ſo many times, and by ſo many wayes on earth, and to promiſe himſelfe vnto vs yet another way in heauen? And are not wee exceedingly vngratefull, in not acknowledging his goodneſſe? no leſſe vniuſt in not giuing our ſelues to him, that haue nothing but from him? And moſt ingratefull in making no better vſe of his gifts, ordained to vnite our

Iohn 6. 48.

ſelues vnto him, and amongſt our ſelues, for the attaining of life euerlaſting? What hath this diuine Spouſe done? What hath he inuented? What doth he not? What hath he not deuiſed, to gaine the loue of a faithfull ſoule? And what doe we? In what doe we employ our ſelues to gaine his loue? And who is it, of whom this Prince, ſo infinitly rich, mighty and beautifull, is ſo much inamored; but of a poore caytiffe and deformed creature, whom he would enrich, nobilitate and beautifie, to make him worthy of his Kingdome? And how would he ſeeke to purchaſe, by ſo many meanes, the loue of ſuch a creature, if he were not goodneſſe it ſelfe? O infinit Goodneſſe, infinit Wiſdome, infinite Powerfulneſſe! Make our ſoules holily inamored of thy beauty, enlighten them with the diuine beames of thy celeſtiall knowledge, and make them worthy of thy ſacred loue.

5.

PRIDE, AND LICENTIOVSNES, ENEmies of Faith, and the firſt aduerſaries of *the holy Sacrament.*

PRide, and ſenſuality, are vncapable to vnderſtand the wonders of God, and vnworthy to receiue his benefits. Wee haue heard the diuine promiſes of our Saiour, ſpeaking of the eating of his fleſh; and of the euerlaſting fruits thereof; heere was cauſe to wonder at the height of the myſtery, and liberality of the Giuer, and good occaſion to ſay, as Saint *Peter* a little after, wondering, ſaid: *Thou* 16.68. *haſt the words of eternall life.* They were heere, neuertheleſſe, who in ſtead of being lifted vp in admiration, were ſtrucke downe to death by the words of life; becauſe pride and ſenſe had made them bad hearers of the truth, enemies of

of the light, and vnable to behold further, then humane iudgement could reach. In ſo much as though truth it ſelfe did ſpeake vnto them, they murthered themſelues by the voice of truth, thinking that eyther he could not doe as he promiſed, and giue his fleſh to eate; or that if hee could doe it, it ſhould be a very inhumane, and barbarous act. *They vnderſtood of fleſh* (ſaith S. *Auguſtine*) *as if one ſhould diſmember a dead body, or as men ſell it in the market; and fleſh vnderſtood not, what it was he called fleſh.* They thought that our Sauiour would cut his body into little bits, and ſerue it to the table boyled, and dreſſed, as the body of a beaſt; and ſtanding vpon the bulwarke of their carnall imaginations, and puſhed forward by the ſpirit, which blindes the ſoule; in ſtead of being edified, they were ſcandalized, and became perfidious in their heart, rude in their thought, and blaſphemers in their language, and did ſay; *How can this man giue vs his fleſh to eate? Behold, a hard ſaying, and who can endure it.* By the firſt queſtion, they did ſhew their incredulity, not perſwading themſelues, that our Sauiour could accompliſh that, which he did promiſe: by the ſecond, they made their pride appeare, condemning our Sauiour, as if he intended to commit an horrible crime, by killing himſelfe, and giuing mans fleſh to eate, if he ſhould be able to doe that, which he ſaid: People extreamely blinded with pride and ſenſuality; for they had ſeene a little before, a thouſand of miracles done by the hand of our Sauiour, and beleeued them without aſking, How? And in ſtead of learning by thoſe ſo many rare workes, to beleeue more eaſily, they heere aske, *How?* more incredulous then euer. But why are they now ſo little obedient to the voice of our Sauiour? Why were they not before more ſcrupulous and wary? Wherfore did they not as well aske, how he made the blinde to ſee, the lame to walke, the diuels to flye; and of the freſh miracle, how hee ſatisfied fiue thouſand men with fiue Loaues and two Fiſhes? Heere their (*How*) had been much more to purpoſe,

S. Auguſt. 27. in Ioan in Pſal. 98.

Iohn 6. 52.

poſe, and more pertinent: for they might haue vnderſtood thereby, that he did theſe things in the authority & power of a Maſter, Al-wiſe and Al-mighty: and this knowledge would haue perſwaded them, that hee could powerfully, and wiſely accompliſh this, which hee ſo manifeſtly did promiſe of his fleſh, although it ſeemed impoſſible, and abſurde to their ſenſe and iudgement. But what will you? They were proud, and their pride had made them to loſe the memory of what was paſt, and bound their eyes not to ſee the truth preſent, nor to fore-ſee the truth to come; and in one word, did make them obſtinately erronious, that is to ſay, Heretikes. Behold the firſt controulers, the firſt perſecutors, and firſt Heretikes, ſtirred vp againſt the truth of this holy Sacrament; behold the firſt authors of *Quomodo?* (How?) out of which mould the Diuell hath ſhaped all the reſt, which ſithence haue conſpired againſt God; for to aſſault the myſteries of his Church, by *Quomodo?* and by (How?) and namely to ſhake this heere, as the moſt high, and moſt repugnant to their ſenſuality. It was pride and the fleſh, that made them mutiners, and rebels, againſt the doctrine of Ieſus Chriſt, and preſumptuous to comdemne that, which they vnderſtood not. So the Arrians mocked at the Catholike faith, concerning the generation of the Sonne of God, whileſt they would vnderſtand that, which they could not, and would not beleeue that, which they ſhould; to wit, that God had begotten a Sonne; and in ſtead of ſaying Chriſtianlike, *I beleeue*, they asked, as Philoſophers, *How?* Albeit the Scripture did clearely ſet downe the truth of this generation, and tolde them on the otherſide, that they could not comprehend it; and that they ought to beleeue, and not to queſtion about it. So the Panyms and the Heretikes did laugh at the faith of the death of Ieſus Chriſt; neither could they be perſwaded, that he being the Sonne of God, and God himſelfe, would or could haue endured death, and did ſay; How can it bee that hee could dye? At this

Iob. 3: 7. Iob. 109. 4.

Ioy 53. 8.

very

very day in like manner, ſuch, as beleeue not, imitating their Anceſtors, beate their hornes againſt the ſame Rock, and doe ſay, How can the body of our Sauiour be preſent in the Euchariſt? How can it be in many places, without poſſeſſing a place! Be eaten without being ſeene? Expoſed to the iniuries of the wicked, without hurt? And becauſe they are proud, they beleeue nothing, but what they vnderſtand, and ſo loſe their faith, and their vnderſtanding, like vnto their Fathers, and namely, the Capharnaits; how be it in another extremitie of hereſie: For of them, ſaith Saint *Auguſtine; They did not vnderſtand, becauſe they beleeued not*, and the Prophet ſaith, *If you beleeue not, you ſhall not vnderſtand. By faith we are vnited to God, and by vnderſtanding we are quickened. Let vs firſt adhere to the truth by faith, to the end that we may afterward be quickened by vnderſtanding; for he that adhereth not, reſiſteth, and who reſiſts, beleeueth not. Hee excludeth the beame of light, which ſhould penetrate into him; he turnes not away his eyes, but ſhuts vp his vnderſtanding.* In like manner, theſe heere would know in Philoſophie, and not beleeue in Chriſtianity, and ſo became bad Philoſophers, and loſe the name of Chriſtians. The Church of God, and the children of God doe not ſo: They doe beleeue the voyce of truth, which ſaid, *The bread, which I will giue, is my fleſh*; and after they come to vnderſtand, as much as diuine myſteries can be vnderſtood in the ſhadow of this mortality, expecting to ſee them in heauen vnmasked and diſcouered, when they ſhall ſee all things in God.

S. Aug. Tract. in Ioan.

6.

EXPOSITION OF THE WORDS OF our Sauiour.

IT is the Spirit that quickeneth, the fleſh profiteth nothing; the words, which I ſpeake to you, are Spirit and life. It was the cuſtome of our Sauiour, to ſpeake couertly in this maner, of the higheſt myſteries, to the end he might be heard with better attention: *For the ſecret of God* (ſaith S. *Auguſtine*) *ought to engender in the hearers attention, and not to breed auerſion*: But what he ſpake darkly, he after explained ſufficiently, to take away occaſion of error. So we ſee, that hauing ſaid to *Nicodemus*, *That to be ſaued, hee ought to be borne anew*: He expounded himſelfe, ſaying, That he ought to be Baptiſed of water, and the holy Ghoſt, and that he meant not a corporall, but a ſpirituall generation. In like manner, when he ſaid, *I will deſtroy this Temple, and I will build it againe in the third day*; the Euangeliſt added, for explination thereof, that he ſpake this of the Temple of his body. Our Sauiour ſeeing then, how the Capharnaits tooke offence at his words, giuing them an abſurde ſenſe, and ſuch as their groſſe phantaſies did forge; he correcteth their carnall ſenſe, and explaines his owne, and tells them; *Doth this ſcandalize you? If then you ſhall ſee the Sonne of Man aſcend, where he was before.* As if he ſhould ſay, you are ſenſuall people, and will not beleeue that I am able to doe more, then you are able to comprehend; you thinke that this is an impoſſible thing for me, to giue you my fleſh to eate, and that it can ſuffice for you all, or giue you eternall life; what then will you thinke? what will you ſay? when you ſhall ſee, that I ſhall carry this fleſh to heauen, from whence I deſcended to take it heere on earth? when

Aug. 27. in ioan.

Ibn 3. 4.

Ibn 2. 19.

Ibn 6.

you

you ſhall vnderſtand, that I am God and Man together? certainly, when you ſhall ſee that done, which is of more difficultie, you will haue occaſion to beleeue this, which is more eaſie; for it is of it ſelfe more difficult, to carry fleſh into heauen, which none euer did, then to giue it to eate on earth, the which many haue done, though not after the manner, that I will giue it. Wherefore either you ought to beleeue, that I can giue my fleſh to be eaten, ſeeing that I can doe a more difficult thing; or not beleeuing, you are to enter into a greater incredulity & condemnation, when men ſhall tell you, that I in fleſh am aſcended into Heauen. Our Sauiour doth not deny the giuing of his fleſh to bee eaten; but he tould them, that he is God Almighty, for otherwiſe he ſhould not haue deſcended from heauen; and that being God, he could doe more then that, and that if they did not beleeue him, their pride and ſenſuality was the cauſe, which are the true barres and bolts, that exclude and hinder the entrance of faith. He addeth, *The fleſh profiteth nothing, it is the Spirit that quickeneth; the words that I ſpeake vnto you, are Spirit and life.* Whereby he ſweetely taketh away the cauſe, which ſcandalized them, and ſaid; The fleſh, as you vnderſtand it, and the eating, which you imagine, is carnall, and profiteth nothing: but that fleſh, whereof I ſpeake, is ſpirituall, and giueth life eternall: The words, which I ſay vnto you, are Spirit and life: and your thoughts ſauour of nothing but of fleſh, and corruption. My fleſh ſhall indeed be giuen, and truely vnited to the members of my Church; yet not alone, or without ſoule and life, as the fleſh of beaſts, which is onely for the body: but as being quickened with my Spirit, and with my Diuinitie, by reaſon whereof, it ſhall giue life, and vnite them to life, which ſhall eate thereof, as it is vnited to the life of my ſoule, and of my Diuinitie. And ſhall be giuen, not in a carnall manner, in peeces and in gobbets, as dead fleſh, but ſpiritually as liuely fleſh, immortall and vncapable of diuiſion. And as this fleſh was truely taken from

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the ſubſtance of the Virgin, my Mother, but in a ſpirituall manner, by the vertue of the holy Ghoſt, and not by conjunction with man; euen ſo ſhall it be truely giuen, not in a carnall, but after a diuine and ſpirituall manner. Fleſh and humane iudgement ſhall perceiue nothing, except ſome outward accidents, of the colour, Figure, and taſte; but the eyes of faith will penetrate the myſtery hidden therein. This is it, which our Sauiour would ſignifie, to appeaſe the murmuring of the Capharnaits, and to raiſe them vp, from the blockiſhneſſe of their fleſh, vnto the ſpirituall ſenſe of his holy word.

7.

HERESIE ALWAYES CARNALL, AND in loue with extremities.

AS the enemie of man raiſed carnall men to oppoſe themſelues to the word of life, and to hinder the Sacrament of the fleſh of our Sauiour, in the firſt preparation of this Feaſt; ſo he hath alſo raiſed vp others to diſturbe and ſtoppe the proceedings and fruit thereof, already prepared. Theſe are they, which in this laſt age, do impugne the honor and magnificence of this Feaſt; taking from it the ſubſtance and truth, ſaying; that the fleſh of our Sauiour is not heere, but onely a Figure thereof: and that there is heere no reall eating of the fleſh of our Sauiour preſent, which they call carnall, but onely ſpirituall, by the meanes of faith alone, which makes the body of our Sauiour ſpiritually preſent, and eateth it ſpiritually. Theſe people are carnall, as well as the Capharnaits, and puffed vp with the ſame blaſt of pride, ouerthrowing the truth; but by a contrary battery. The Capharnaits did interpret the words of our Sauiour, altogether fleſhly, and theſe men altogether ſpiritually;

ſpiritually; thoſe were in one extremity, beleeuing nothing but fleſh; theſe are in another extremity, admitting nothing but ſpirit; and both the one and the other not willing to acknowledge, but what their fancies tells them, and therefore are carnall, faithleſſe and proud, though after a different manner: The ſenſuality of the later in particular doth ſhew it ſelfe, in that they thinke it a carnall thing, that the fleſh of our Sauiour ſhould be preſent in the Sacrament: their incredulity is in this, that they will not beleeue the word of God, who ſaid, that hee would truely giue his fleſh to eate: their pride, in that they preferred the iudgement of their ſenſe before his Word, and condemne the ordinance of our Sauiour, albeit they make faire ſhewes of defending the ſame. They erre then in three things: Firſt, in thinking the preſence of the fleſh of our Sauiour in this Sacrament to be carnall, for the preſence of a thing makes not the carnality, but the manner; his fleſh was truely, and by reall preſence conceiued in the wombe of the Virgin: Yet was not that preſence carnall, becauſe the manner of the conception was from the holy Ghoſt.

When he aſcended into heauen, his body was preſent, in as many places of the heauens, as he did penetrate, the preſence was reall, but neuertheleſſe ſpirituall; becauſe it depended of a cauſe ſpirituall and diuine, and not naturall. When he made him ſelfe ſeene to Saint *Paul*, he was preſent, and his preſence was true and reall; yet ſpirituall, that is to ſay, not after an ordinary and naturall manner. Euen ſo the fleſh of our Sauiour is really preſent in the Euchariſt; yet not carnally, as common fleſh, is preſent vpon the table; but by tranſubſtantiation, by a way aboue nature, by the all powerfull word of our Sauiour. It is there inuiſible, impalpable immortall, and inconſumptible, and ſo ſpiritually, and ſo diuinely that nothing but the eyes of faith can perceiue it; and becauſe theſe heere haue not, but the eyes of their fleſh, and carnall iudgement, therefore they deny this preſence, and faine another according to

the blindneſſe of their fleſh againſt the truth, and leaue the true faith, by an imaginary, no faith, and are blockiſh, and infidels in their ſenſuall faith.

8.

CONTRADICTIONS OF HERETIKES in their falſe, and imaginary faith.

THe ſame Heretikes inwrap themſelues in contradiction; denying on the one ſide the fleſh of our Sauiour to be really preſent in the Euchariſt; and ſaying on the other ſide, that it is there by Spirit and faith. For if it bee not really there, it cannot bee preſent by Spirit, and by faith; for as much as no ſtrength, neither of the Spirit, nor of Faith, doth make a thing preſent, that is abſent. Neither faith, nor the Spirit makes, that the Hebrewes at this preſent doe paſſe the red ſea, or eate Manna in the Deſart; or that *Iaſon* now doth ſlay the Swane, or that our Sauiour is now conceiued in the wombe of the Virgin, or that he now riſeth from death, or aſcends into heauen, or that hee comes now to iudge the liuing and the dead, though it beleeue all this; if theſe men anſwere, that faith imagineth theſe things as preſent, albeit they bee abſent; they confeſſe, that as the preſence of theſe things, is but imagination; ſo the faith, which they haue of the preſence of the fleſh of our Sauiour in the Sacrament, is imaginary, and that they eate it not, but by imagination. Like vnto them, who ſleeping dreame, that they make good cheare, and yet make no good cheare, but in their fancie. Such faith is not the faith, that makes a faithfull man in this point; neither is ſuch ſuſtenance truely ſuſtenance, neither ſuch meate, truely meate; it is a faith, a refection, a meate of fancie.
Ioh 6. Now our Sauiour ſaid, that his fleſh is meat indeed, and his

bloud

bloud drinke indeed; then the faith, or rather no faith of theſe men, is a carnall infidelity, and a froward imagination, contrary to the faith of God. They are the children of the Catholike Church, which by faith doe eate indeed the body of our Sauiour; that is to ſay, in a ſpirituall manner, as it hath been ſaid, and with the faith required thereunto, by the which they doe beleeue the word of God; beleeuing that his body is there preſent, as his word ſaith; beleeuing that they take it really, and eate it really, as he hath promiſed; beleeuing that he could doe that, which he ſaid, and that he doth nothing, which is contrary to his goodneſſe and wiſdome. And as their faith is faithfull, ſo their eating is true: and contrariwiſe, the eating practiſed by theſe Heretikes in their Supper, is altogether carnall: for they take nothing heere more excellent, then bread, and neither doe they eath but bread; nor beleeue any thing, but what the faith of a Turke, of a Iew, and of a Pagan, all carnall, could not beleeue. For what difficulty had there been, to beleeue the preſence of a morſell of bread, that they ſee, taſte, and perceiue by their ſenſe to be ſo?

9.

THE LITERALL SENSE, FOVNDAtion of others, againſt the ſame Heretikes.

THeſe good people, therefore, doſt themſelues in the by-wayes of their ſpirituality: for willing to interpret the fleſh of our Sauiour, and his bloud, and all this eating ſpiritually, according to their owne ſenſe, ſaying, that man nor eateth his fleſh, but by Spirit, and by faith alone: they leaue the proper and fundamentall vnderſtanding of the words of our Sauiour, and take onely a metaphoricall one againſt the law of all good Diuinity:

which first ought to vnderstand and establish the literall and proper sense of the Scripture, and after vpon that foundation to ground the spirituall. For example, the Scripture saith, that God planted an earthly Paradise; that the
c.2. v.14. Hebrewes did passe the red Sea, that *Sampson* tyed Foxes
15. by the tayles, that *Dauid* did fight in single combate with
v.17. *Goliah*, and such like things; if euery one would so spiritualize these histories, that they would deny the literall truth, and say, that earthly Paradise is no other thing, but the Church; the red Sea, Baptisme; *Sampsons* Foxes, the Heretikes; *Goliah*, the enemy of mankinde; *Dauid*, Iesus Christ; and that there is no other thing meant thereby; he should make a spirituall sense indeed, but should ouerthrow the ground of the history, and commit Sacrilege against the Scripture, which writeth the foresaid things, as truly performed: they should do in this, as the Priscillianists did long since, who did allegorize according to their fantasie, all the passages and literall senses of the Scripture,
Aug. lib. de vtil. c. 10. which were against their Heresie, as writeth S. *Augustine*. In like manner, these heere allegorize, and say, that there is nothing heere, but a spirituall and mysticall eating of
c.6. the flesh of our Sauiour. For since that our Sauiour hath said, that his flesh is meate indeed, and his bloud drinke indeed, and that who so eateth his flesh shall haue eternall life; we must necessarily suppose a reall eating of a reall thing, & adde the spirituall & allegoricall afterwards. We finde indeed in the Scriptures, the word (Lion) put for the
Psal. 98. Ibid. 7. 35. Diuell, and the word (Woulfe) for a false prophet. These are metaphoricall, & spirituall significations; but the same words are placed elsewhere in their proper vsage, and do signifie beasts, and out of a resemblance of these words, in their proper signification, they are translated to signifie the Diuell and false Prophets. Wherefore, if there bee heere an eating of the flesh of our Sauiour, all spirituall, that is to say, which is done onely by the Spirit, without any reall taking of that flesh; it is necessary to finde a pro-

per

fand reall ground & foundation thereof, the which reall
ing cannot bee but in the Eucharist, containing really
: flesh and bloud of our Saviour, true and proper meat,
e and proper drinke. But is it not a carnall vnderstan-
ng to admit a reall eating of the flesh of our Saviour?
s doubtlesse, if we should vnderstand, as did the Ca-
rnaits, an humane and sensuall eating; but the mandu-
ion which the Catholike Church teacheth, and which
haue declared, is reall indeed, but spirituall, but diuine,
full of wonderous effects, & testimonies of the power-
nesse, goodnesse, and wisdome of the Creator. And
len the ancient Fathers refute the carnall eating, they
er meane this heere, but onely that, which the Capharn-
ts did forge to themselues, and which our Saviour doth
ect by the words, we haue expounded, as they sufficie-
ly testifie of themselues. For as often as the Fathers
ak of this carnall eating, they propose the Capharnaits,
uthors of that fond imagination, and doe also plainely
w, that the eating, of which our Saviour did preach, is
the reall flesh of him, though the manner of taking be
ituall. Let vs cite one or two for all. Saint HILLARY, S. Hil. lib. 8. de Trin.
s our Saviour that said, my flesh is meate indeed, and my
d is drinke indeed. Who shall eate my flesh, and drinke my
d, dwelleth in mee, and I in him. Heere is no occasion to
bt of the truth of the flesh and bloud of our Saviour; for
rding to his word, and according to our faith, it is flesh in-
d, and bloud indeed; and these things taken and drunke by
make, that we are in Iesus Christ, and Iesus Christ in vs.
et this the truth? to them let it not be true, which doe not
vue, that Iesus Christ is true God. He would say, that the
rds of our Saviour ought to be taken in their liuely, and
rall signification. The same saith Saint AVGVSTINE,
haue heard, saith he, *the true Master, the diuine Reder,*
; and the Saviour of mankinde, recommending vnto vs his
d, our price. He hath spoken to vs of his body, and of his
dde hath said, that his body is meat, and his bloud drinke,

when recommending to vs such meat and such drinke, he said, *If you eate not my flesh, and drinke not my bloud, you shall not haue life in you. And who could say this of life, but Life himselfe? This then shall bee death to him, and not life, who shall thinke Life to be a lyer.* That is to say, whosoeuer shal think, that our Sauiour cannot, or will not, giue his flesh and his bloud, as his words did signifie, he is an Infidell, and shall die, and be damned for euer. The other Doctors speake after the same manner, that these two heere doe.

10.

TWO KINDES OF COMMVNION, THE one Spirituall, the other Sacramentall.

THe ancient Fathers haue clearely acknowledged an eating, altogether spirituall, of the flesh of our Sauiour, which is done in hearing the Masse, in meditating vpon the greatnesse of this banquet, in taking the flesh of our Sauiour only by sight, by desire, and by deuotion. But they haue deliuered this doctrine, without preiudice to that other, which you haue heard: for they haue euer beleeued and esteemed this reall eating; which by proper name, they haue called Sacramentall, and haue preferred it before the other, when it is holily done; as also they haue preferred the Spirituall alone, before the Sacramentall, if it be not done with due preparation. Rightly iudging, that it is better to heare Masse deuoutly, and contemplate the mysteries of this meate, and communicate in this spirituall maner, then to communicate with a conscience defiled with mortall sinne, and by filth to prophane the table of our Lord. And this Sacramentall eating, though it bee reall, ceaseth not to be spirituall, because the maner thereof, is supernaturall and diuine, as hath been said. But it is

culled

called Sacramentall for diſtinctions ſake, becauſe heere men take the Sacrament. The other ſimply beares the name of Spirituall, becauſe it is only done by Spirit, without receiuing really the fleſh of our Sauiour. This Spirituall communion properly, is but deuotion towards the Sacrament, as the Sacramentall is the reall receiuing of the Sacrament; the which ought, for an vnſeparable companion, alwayes to haue the Spirituall; for otherwiſe it profiteth nothing, and hurteth exceedingly much, whereas the Spirituall may be profitable without the Sacramentall. The children of God vſe both ſorts; for they communicate both Sacramentally, and Spiritually; but the miſ-beleeuers are depriued of both. For denying the preſence of the body of our Sauiour, they take away the heart of the Sacrament, and depriue themſelues of the Sacramentall communion; and not hauing the true faith of the Sacrament, they cannot communicate ſpiritually. For without faith no holy Spirit quickeneth, no Sacrament profiteth; ſo that ſtill they remaine carnall in their fancie, as the Capharnaits did in theirs.

IX.

OF THE DIVINE WISDOME AND goodneſſe of God in this Sacrament: and of the *folly, and ingratitude of men.*

BVt before wee turne away our face from beholding this Picture, let vs a little fixe the eyes of our vnderſtanding vpon the contemplation of this diuine Wiſdome, preaching to vs of the communion of his fleſh: and vpon our owne baſeneſſe, not knowing how to acknowledge the ſweetneſſe of his diuine benefits. On the one ſide, let vs conſider the liberality of the Redeemer; and on the other ſide,

therſide, the ingratitude of men; the wiſdome of the Maſter, and the folly of the Diſciples. Our Sauiour hauing fed the people with terreſtriall bread, intendeth to giue them the celeſtiall, and to ſubſtitute the bread of life in place of the bread which was dead; bread of the ſoule, for bread of the body. And behold theſe very men, who hauing receiued and eaten the firſt bread, eſteemed the Giuer worthy the honor of a Scepter in recompence; will not vnderſtand our Sauiour preaching of the excellency of the ſecond; although his words were very cleare, yet they in their ignorance murmure againſt the bounty and wiſdome of their Maſter; for that hee promiſed to giue them bread of heauen, a deified bread, which was his body, not a ſtrange body, but his owne proper body, not the fleſh of beaſts, but the fleſh of God incarnate. They are ſcandalized, becauſe he intended to vnite them to himſelfe by his fleſh, to deifie them by his fleſh, and to nouriſh them thereby, not for foure and twenty houres onely, but to all eternity. They miſtruſted his power, were offended at his goodneſſe, and condemned the wiſdome of his words, before they vnderſtood them. *How can this man* (ſay they) *giue vs his fleſh to eate?* O ſenſeleſſe diſciples, and too obliuious! And how a little before fed hee more, then fiue thouſand of you, with fiue Loaues and two Fiſhes, making aboundance in want, and fruitfulneſſe in the Deſart? If you beleeue, he hath done this worke, by power of his almightineſſe; wherefore aske you, how hee can giue you his fleſh? wherefore eſteeme you, that he cannot accompliſh this, that he ſaith, albeit, it ſeemes vnpoſſible to you? You ſay, *Behold a hard ſpeech, and who can endure it?* And what word find you ſo hard? What hard ſpeech could proceed out of the mouth of this good Maſter? O delicate and dainty diſciples, what hath he ſaid, that ſo violently pierced your hearts? What ſentences hath hee vttered, that ſeeme ſo hard for you to ſwallow? He hath ſaid, That *hee is the bread come downe from heaue; that, who ſo eateth this bread,*

Ibid. 32.

Matth. 14. 16. *Ioh.* 6.

Ibid. 48.

bread, ſhall liue eternally; that the bread which he will giue, is his fleſh, for the life of the world, that his fleſh is meat indeed, and his blood drinke indeed. Theſe words of Iron, or of ſtone, as are your breaſts? Are they not words of life, and of eternall life? words of ſaluation and conſolation? Doth life diſpleaſe you? Doth Saluation ſcandalize you, and Conſolation grieue you to the heart? Are you not malitious ſchollers, to ſtriue againſt ſo louing a Leſſon? and deſperately diſeaſed, to enter into madneſſe at the hearing of ſuch a voice? and that of ſuch a Phyſition? and that of ſuch a promiſe of eternall life? And if theſe words, ſo louingly vttered by this ſweet Lambe, ſeeme to you intollerable; how hard to you ſhall thoſe words bee, which hee ſhal vtter againſt you in his great day, and againſt all them who ſhall bee incredulous, as you are; when he will ſay, when hee will pronounce, when hee will thunder out his laſt and irreuocable decree, *Goe you curſed, from mee, into eternall fire, prepared for the Diuell and his angels?* If the ſweetneſſe of the Lambe, and Sauiour of the world, bee now intollerable to you, what will be the rigour of the Iudge of Angels and men, then condemning your want of faith? But if you finde difficult to your vnderſtanding the words of the Maſter, wherefore, as good diſciples, aske you not, to the end to be inſtructed? If you haue conceiued ſome opinion of this Maſter, by reaſon of the wonders, that he hath done before you; wherefore think you, that he cannot do this, that he promiſeth? that he cannot declare to you this, which to you is difficult? Why condemne you his doctrine, before you vnderſtand it? Why depart you from the company of the truth, which would inſtruct you?

12.

TO THE STRAYED SHEEPE OF our age.

BVt, O you wandering ſoules of this laſt age, why goe you backward, in hauing abandoned the company of this Maſter? imitating theſe your olde predeceſſors, the Capharnaits, who going out of the houſe of God, haue forſaken the Table, and the Feaſt of the fleſh of the Son of God, to goe take a bit of bread out of the throate of Wolues? Why imitate you the Capharnaits, which condemne you? Wherefore, like vnto them, murmure you at the almightineſſe of the wiſdome of him, that ſaid, *The*
16:51. *bread, that I ſhall giue you, is my fleſh?* Why beleeue you not this, that he ſaith, ſince that it is the mouth of Truth that ſpeakes it, which cannot lye? Why giue you Law, and meaſure to his arme; ſaying, That he cannot make a body be, without poſſeſſing place, and that it cannot bee at the ſame time in diuers places, in heauen and earth, in many Churches, and on many Altars? Can he doe nothing, that is aboue the capacity of your braines? But what faith is yours, to beleeue nothing, except that, which ſenſe witneſſeth to you, or which your ſpirit comprehendeth? is it not the faith of a faithleſſe Philoſopher, which followes the courſe of the creature, altogether ignorant of the power of the Creator? And what iudgement is yours, to reiect the Catholike faith about this great myſtery, for not hauing the capacity to vnderſtand it? Seeing there haue been a thouſand things in Nature it ſelfe, that the Philoſophers vnderſtood not? and for not vnderſtanding them, did they reiect them? But can you vnderſtand, how our Sauiour took humane fleſh, without the ſeed of man? how

our

our bodies, reduced into aſhes, ſhall riſe againe? How the bodies of the damned ſhall burne, without being conſumed, in eternall flames, and other myſteries of our faith? And if you beleeue theſe things, without vnderſtanding them, why beleeue you not this heere? If this ſeeme more difficult to you; ſo much the more haue you, wherein to admire the omnipotencie of God; and ſo much the more merit in beleeuing? If you beleeue, that God is Almighty, why doe you not beleeue, he can doe this, that he ſaith, who hath made the whole world by his onely word? If you beleeue him all wiſe, why beleeue you not, what hee hath ordained, is decreed with great wiſdome, albeit your iudgement cannot attaine to the ſecret of it? If you beleeue, that hee is moſt good; why doe you not ſimply vſe the gift of his Maiefty? Wherefore ſay you, that it is a carnall thing to haue his fleſh to eate, ſeeing he hath ſo diſpoſed of it, as it may be really, and yet ſpiritually eaten? Are you not proud in your baſeneſſe; rather beleeuing the infirmity of your iudgement, then the greatneſſe of his Almightineſſe? Intollerable in your folly, condemning this, which his wiſdome ordained? Vngratefull in your vnbeleeuing, refuſing the meate, that he offers you for your health? O good Ieſus! O good Maſter! O good Paſtor! illuminate, teach, bring home theſe poore wanderers, theſe wicked diſciples, theſe ſtragling ſheepe, and preſerue vs in the ſollidity of thy holy faith, in the lap of our good Mother, thy royall Spouſe, to receiue there alwayes the refection of thy holy fleſh. We beleeue thou giueſt it vs reall, and not in Figure; for thou haſt ſaid in plaine tearmes, *The bread, which I will giue, is my fleſh for the life of the world.* *Iohn 6.* We acknowledge that thou haſt the words of life, in the adminiſtration of thy holy body, and of thy holy bloud: We know, that thou art life eternall, and that thou giueſt in thy fleſh, and in thy bloud, nothing, but that which thou thy ſelfe art: thus ſpeakes one of thy Saints. In the confeſſion of our infirmity, incapacity and miſery; we adore *S. Auguſt. T 27. in Ioan.*

the height of the almightineſſe, wiſdome and goodneſſe, in this diuine and myſticall Sermon, and in the myſtery, that it teacheth; and acknowledge heere with the words of life, the Fouutaine of life. For which wee yeeld thee immortall thankes, and humbly intreate thy Maieſty, to make vs ſo holily to vſe this Sacrament, of thy pretious body; that thereby we may be vnited with thee for euer, and made worthy to bee for euer alſo in heauen, at thy bleſſed Table, in the life eternall.

THE

THE THIRTEENTH PICTVRE.

The Washing Of The Feet, Going Before the institution of the Eucharist.

The Description.

THis day, being the fourteenth of the first Moone of the Spring, the Sunne is set; but a greater Sun shineth. The Sauiour of the world hath celebrated the Legall Pasque, and goeth to prepare the great and admirable Feast of the Sacrament and Sacrifice of his body, ordaining the same in stead of the Hebrewes Paschall Lambe. He is risen from the Table, and hath put off his feasting roabe, to the end to wash his Apostles feet, for a remarkable ceremony. See you, how this sweete Lambe, girt with a white towel, doth the office of a meane seruant, washing his seruants feete, and wiping them with the same towell? Hee hath washed them all, except good *Peter*, who seeing his Master to come, and cast himselfe at his feete, to doe him the same seruice, that he had done to the eleuen of his companions; withheld, and protested to him, that he would neuer endure, that he should wash his feete: But hearing our Sauiour threaten, that if he refused, he should be depriued of his part with him: Hee yeeldes readily, and with alacrity presents to be washed, not onely his feete, but his hands and his head also; remaining neuertheless much astonished and confounded. And truely not without reason; for the brightnesse of this thy meruailous humility, O good Iesus, amazed the dimme sense of this poore man; and by admiration, rauished the soule out of his body. This brightnesse is so great, that it is able to astonish all men, as the light of thy Diuinity rauisheth in-

Ioan. 13.

Ioan. 13.

to admiration & feare, the Powers of heauen. Who wil not be abashed to see the Master prostrate before his seruant? Such a Master, before such a Disciple? To see the Maiesty of such a Master, to bow himselfe to the basenes of such a seruice? And how could this good old man, but feare, but be astonished, and dismayed at this profound, and extraordinary humility of his King? How could he but refuse to haue his feet washed by the hand of God, as being ashamed to see himself so humbly serued by the Greatnesse which he adored? But what may this humble Apostle say, seeing his King, and his God, kneeling before him to wash his feete? Seeing these almighty armes tucked vp, and his diuine hands, workers of the Starres of heauen, and of a thousand wonders vpon earth, to cleanse the filthinesse of his feete? These fingers, so pure, and so neate, to touch the foule toes, and the soles of his fraile mortality? This gesture, these hands, these eyes, these behauiours, that the Picture giues him; seeme they not to you to speake, O Christian soules? And to tell you by silence, that this good Apostle said in his heart, O my sweet Master, what is this? Washest thou my feete? Doest thou, I say, thus kneele before mee? Thou thy selfe bow downe to my feete! And how? was it not sufficient lowlinesse in thee, to haue taken, being infinite God, the shape of a man, and to bee maried to the most meanest family of thy reasonable creatures? To be made a little Infant, Citizen of Nazareth, and Pilgrim on the earth, and to haue thy infinite Greatnesse, lapped within the cloathes of our littlenesse? Canst thou more humble thy selfe, then in abasing thy selfe, by taking the condition of a meane seruant? Choosing the trauels, the poornesse, the contempt of this world; but that thou must cast thy self notwithstanding at my feet? Thou, my Lord, wash my feet? thou my King, of mee, thy vassall? thou my God, of me, thy creature? thou, supreame purity, of me most filthy? thou my worthy Sauiour, of mee, most vnworthy sinner? And what may the Angels say, and the

Hilp. 2.

Hilp. 2.

Planets

Planets themſelues, of thee and of mee, O Lord? beholding a ſpectacle of ſuch confuſion, ſeeing the varlet to be ſerued by the Maſter, the King to be made ſeruant to the varlet, and the Creator to be on his knees before his creature? Thou waſh my feete, O Lord, and I ſuffer thee, and the Angels and the Planets, which ſee mee, doe they not now deteſt my pride, for that I permit thee? and the creatures of the earth, would they not runne preſently vpon me, if thy Almightineſſe hindered them not? Saue mee, if thou pleaſeſt, O Lord, from their indignation; if I am proud, thy humility hath conſtrained me, it is that, which hath commanded mee. I proteſt that I proteſted, that thou ſhouldeſt neuer waſh my feet, but thy humility wil be, the Miſtres, I haue obeyed it, and am become proud in my humiliation, and in obeying; content your ſelfe, O Lord, with that which you haue already done, and ſuffer mee to take your place, and to bee a little proud in waſhing your feete; ſince that I already haue ſufficiently been proud, in enduring you to weſh mine. Ah, ſinfull creature, that I am! ſuch might be the diſcourſe, O diuine Apoſtle, which thou madeſt in thy thought, vpon the humility of thy Lord. But ſtay a while, and thou ſhalt well ſee other proofes, and other exercifes of this diuine vertue. Expect, vntill he ſhall giue himſelfe to thee for meate and drinke, cloathed with a roabe of exceeding humility; with a thin whiteneſſe, with a waterish rednesse, with the littleneſſe of fraile accidents; when he ſhall enter within thy corralls, and abaſe himſelfe, not onely before thee; but moreouer within thee. Expect this night, when he ſhall be taken as an offender, bound as a theefe, mocked as a foole, beaten like any baſe fellow, ſpit vpon, as a blaſphemer. Expect vntill the morning, when hee ſhall bee euill entreated of Kings, of Prieſts, of people, and whipt after by all the worldly powers; when he ſhall be condemned, crowned, and crucified, as a theefe, as a tyrant, as a notable offender conuicted. Expect, but till theſe things come to paſſe, and

then

then thou wilt ſee, that this humility, which now ſeemes infinite to thee, is but a ſmall parcell of the humility of thy Sauiour; thou wilt ſee that his humility is a bottom without end, and without any bounds. O diuine Humility, how great art thou become, in the littleneſſe of the Sonne of God; how beautifull in his baſe ſeruices and ignominies; rich and aboundant in his pouerty? O Ieſus, thou art a great Maſter, and teacheſt well a godly Leſſon; teaching humility in thy humiliation; teaching, not in ſaying only, but in doing, teaching by worke, and by example, and not onely by word and by councell. And who euer dare, amongſt the ſonnes of men, lift vp themſelues by pride, hauing ſeene the Sonne of God bow downe himſelfe to this little Boteſwayne and poore fiſher? and to abaſe himſelfe before the worthleſſeneſſe of vile and wretched ſinners, and that with ſo great humiliation? And who will not for euer make account of humility, ſince that Wiſdome himſelfe hath taken it to himſelfe? who will not learne it with loue and reſpect, ſince that the Sonne of God teacheth it on his knees? Who will not entertaine the greatneſſe of this little vertue, and the littleneſſe of this great Dame; ſince the eldeſt borne of ſo great a Lord, deſcended from heauen, and made man, loues her, embraces her, praiſes her and made himſelfe little, to make her great, and to procure her authority amongſt the ſonnes of men? O holy Humiilty, foundation of true Chriſtian vertue, and ladder to the glory of heauen. O welbeloued Chriſtians! Let vs loue hereafter the example of our Redeemer; let vs humble our ſelues vpon earth with him, to be exalted with him aboue the celeſtiall Arches.

OVR

I.

OVR SAVIOVR CELEBRATES THE Iewish Passouer, before he institutes the Sacrament of his body.

OVR Sauiour celebrates the Iewes Paſche, when hee would institute the Sacrament, and Sacrifice of his body, according to the order of *Melchiſedech*; laying, with a diuine skill, the liuely colours of the truth, vpon the dimme Picture of the ancient portraiture. The manner then, which hee vſeth in celebrating this Paſch, was the ſame, which the Iewes did then obſerue; different from the old Paſch, celebrated in Ægypt, in ſome ceremonies, added or changed ſince that time, which neuertheleſſe were kept by our Sauiour. In the number of theſe ceremonies, one was, to be cloathed in eating with a feaſting Roabe, named from a Greeke word *Synthesis*, and in the Goſpell, *A wedding garment*, and in Latine words, *Palliatus*, *Læna*, *veſtis cænatoria*, *accubitoria*, which in Engliſh, is a Sleeueleſſe garment, Cloake, or Roabe, in which one ſitteth at the table. It was decent, and of good ſtuffe, and often of a purple colour, or of skarlet, or of a crimſon violet. The Iewes cuſtome was alſo to eat the Paſch, not ſtanding, but as at other ordinary refections, after the maner of Perſians, leaning on the one ſide, vpon their beds, and hauing the table before them; and for this reaſon, they had no ſhooes on their feet: of which manner of eating, the Scriptures (as well the new, as the olde) make mention in ſundry places. The Hiſtory of *Heſter*, deſcribing to vs the magnificent banquet of King *Aſſuerus*, ſaith, That they had little beds, vpon the which men did repoſe themſelues in taking their repaſt. We learne the ſame out of *Tobias* *Exod.12.* *Suetan. in Ner. cap.51.* *Tobit.2.*

booke: and in the Euangelists we haue many signes ther-
of; namely, in Saint *Luke*, when he recites, how *Magda-*
len comming to the banquet, remained behinde our Saui-
our, washing his feete with her teares, and wiping them
with her haire; which giues vs to vnderstand, that he was
vpon a bed raised vp, holding his naked feete from the
ground behinde him, otherwise she standing behind, could
not haue washed him and done him this seruice. The Ro-
mans did keepe the same custome, as well in their apparell,
as in their sitting at table; and as they were careful to keep
it, they also thought it vnseemely, publikely to be seene in
one of these garments, which they did vse in their Sum-
mum. noteth in *Nero* saying, *That he was dayly seene vp and downe the*
ton. in Ner. *streetes, clothed with his* Synthesis, *or mantle for the table,*
5. *without a girdle, & without sleeues, with a hood or vaile about*
his necke. From this truth we gather, that the Hebrewes;
as well as the Romans, did in this fashion imitate the peo-
ple of the East. At this day it is no more in vse; neuerthe-
lesse there be diuers manners of eating. In all Europe, al-
most all men eat sitting, as we see in Spaine, in Italy, and
elsewhere, which is the honestest and comliest manner. The
Iaponians eate sitting vpon the ground, after the manner of
Taylors, sowing vpon a table; and so doe the Turkes in
many places. The Iewes then took their repast, and did eat
their Lamb lying halfe a long, vpon one side, in their beds.
We also learne out of their rituall, that in eating the Pas-
chall Lambe, a pottage made of wilde lettice and endiues,
Exod.12. was serued in according to the Law, into which the Fa-
ther of the family did first dip his sweete bread (that is to
say) vnleauened, & then the rest after him. So as that which
Matth.26.21. the Euangelist doth recite, our Saviour to haue said in dip-
Marke 14.20. ping, *He, which putteth his hand into the dish, to eat with me,*
Luke 22.21. *it is he that will betray me*, doth shew that the Iewish cere-
mony was kept by him. And further teacheth, wherefore
Iudas was not discouered, by these words, and why euery
one was in trouble to know of whom our Saiour meant
them;

them; for euery one did dippe his ſop together with our Lord; ſo as the true betrayer could not bee diſcerned amongſt the reſt; and ſo euery one was afraid to be noted, becauſe euery one did put his hand into the diſh with Ieſus Chriſt. The ſame father of the family did take a great cake, kept vnder the table-cloath, and diuided it into as many peeces, as he had there people at the table, and did giue to euery one his ſhare, ſaying theſe words; *This is the bread of Anguiſh, which our Fathers haue eaten in the Land of Egypt; whoſoeuer is hungry, let him come neere, and make his Paſche.* This done, he tooke the cup, ſaying, *Thou art bleſſed, O Lord, who haſt created the fruit of the Vine.* And hauing drunke, he gaue it to the next, and he to his neighbour, and ſo from hand to hand, euen to the laſt. This ceremony had been alſo added by the Iewes, and our Sauiour condemned it not, but mended it; ſeruing himſelfe of it as a ſhadow, and laying vpon it one part of the preparation of his Sacrament; for he bleſſeth the bread and wine, & changing them into his body and into his bloud, offers them to his Father in an vnbloudy Sacrifice, vnder the forme of theſe elements, after the order of *Melchiſedech*, and diſtributes them to his Diſciples, as Father of the Family. No more as bread of Anguiſh, but of Ioy; no more as earthly bread of death, but heauenly bread of life, and true foode indeed. And wine he gaue, not common and materiall, but excellent and deified, which was his proper bloud, as it were, powred out into the Chalice, true drinke of men. But before he came to this acte, the crowne of his precedent actions, and accompliſhment of the Iewes Law, being now come vnto this part of the Legall ceremony, he riſeth from the table, putteth off his garment, and hauing taken a linnen towell, girdeth himſelfe with it, powreth out water into a baſon, waſheth his Diſciples feete, and wipeth them with the towell, wherewith he was girt. It was alſo another ceremony added to the ancient Paſche, to ſing an Hymne after the Myſticall Repaſt; for there is not any

Pſal. 109.

Iohn 6.

Ieremie

Mat.26.30. Mar.14.26. mention of it in the old Testament; which is a signe, that this was an ancient tradition, the which our Sauiour obserued, as he did the former: for so the Euangelists do note, that hauing said the Hymne, he, and his Apostles with him, went out of the roome.

2.

WHAT IS SIGNIFIED BY THE washing of feete.

BVT what meaneth this washing of feet, after the Iudaicall Supper, and before the mysterious refection of the body of our Sauiour? When men sit downe at table, and when they rise, they wash their hands, and not their feet; and surely what reference hath our feet to our mouths, and the washing of them so eating: for if the washing of feete was to auoid the defiling of the bed, whereupon they were accustomed to receiue their food, they should haue bin washed at the beginning, and before they sate downe to the table for to eate the Lambe; after the eating whereof, they were to suppe. But now the beds are fouled alreadie, and the feete of the Apostles are not become fouler, then they were, when they sate downe to the table. What then signifieth this extraordinary washing? It sheweth, that he, that will haue part and fruit, in the refection of our Sauiours body, ought not only to be cleane in mouth, and hand, as in common feeding, but moreouer in his feet; that is to say, he ought to be wholly cleansed; he ought to bee pure and cleane, not onely in his actions and words, but also in his affections. The hand may well signifie workes; for it is the Instrument of instruments, and the *Factotum* both of spirit and body. The mouth is the mould of the word, and signifies it. The feete note to vs the affections of the soule; for as the corporall feete carry the body, so

the

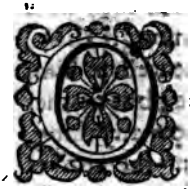
the affections carry the ſoule, and are her feet. So the hand and mouth cleane, and the feet waſhed, are ſignes vnto vs of a man iuſt in his actions, diſcreet in his words, and pure in his affections; ſignes of a cleane man in euery point, and worthy of the refection of the body of our Sauiour. But who can attain to the perfection of this purity, amidſt the polluſions of this mortall life? He, whoſe feet our Sauiour will waſh: that, which to man is impoſſible, to the grace of God is moſt eaſie. If the queſtion be of our owne force, God tells vs by IEREMY, *If thou ſhalt waſh thy ſelfe with Niter, and multiply to thy ſelfe the herbe Borith, thou art ſpoiled in thine iniquitie before me*? But when the queſtion is of the diuine vertue, the ſame God ſpeakes thus: *If your ſinnes ſhall be as skarlet, they ſhall bee made as white as ſnow? and if they bee red, as vermilion, they ſhall bee white as wooll.* With the ſame ſpirit ſpake *Iob* to God, *Who can make him cleane, that is conceiued of vncleane ſeed? Is it not thou which onely art?* DAVID conſidering his ſinne, and his infirmitie, ſaid; *Behold I was conceiued in iniquities, and my mother brought me forth in ſinne*: conſidering the omnipotent mercie of our Creator, he ſaid, *Thou ſhalt waſh me, and I ſhall be made whiter then ſnow*. All the waters of the Ocean, cannot make the skinne of an Æthiopian white; one drop of this water of Grace, ſhed vpon a ſinfull ſoule, made by ſin blacker then an Æthiopian; wil make it whiter then Alabaſter, and more faire then the day. Of this water God did ſpeake by his Prophet, ſaying: *I will powre out vpon you cleane water, and you ſhall be cleanſed from all your contaminations*: not materiall waters, and earthly, but ſpirituall & heauenly; which the ſame Lord calleth his Spirit. *I will powre my Spirit vpon all Nations.* Whoſoeuer then hath his ſoule cleanſed with this water, his vnderſtanding illuminated with this Spirit, his deſires waſhed in this liquor, that man is wholly cleane euen vnto his feet, and may confidently preſent himſelfe to the table of the Lambe without blemiſh. This is the ſignification of our Sauiours waſhing his Diſciples feete.

Ieremi.2.22.
Eſay 1.18.
Iob 14.4.
Pſal.50.
Ezech.36.25.
Act.2.17.

THE FOVRTEENTH PICTVRE.

THE INSTITVTION OF THE EVCHARIST.

The Deſcription.



O Diuine Euening, O admirable Feaſt (Chriſtian beholders) which this myſtical Table repreſenteth vnto vs! An Euening, expected foure thouſand yeeres. A Feaſt, figured foure-fold, and prophecied by a thouſand Sacrifices and Sacraments. The Sonne of God is the Feaſt-maker; the King, the Preparer; the Meate and the Drinke together. It is he, which prepares himſelfe, the true Lambe of God, to giue himſelfe in the laſt courſe, to twelue of his houſhold; and will for euer continue his liberality to his Church, as long as ſhee ſhall trauell in the deſart of this mortall life. Lambe, which by and by ſhall be enuironed by the Wolues, which to morrow ſhall be ſlaine by them; which with his bloud ſhall drowne the ſinnes of the world, and with teares; the weapons of his humility, ſhall aſtoniſh the mightineſſe of the proud Tyrants, of the Pharoes, of the Princes of hell, and of the world. Who, finally, hauing ſlaine by his death the firſt-borne of Ægypt, will ſwallow within the Ocean of his merits, the iniquities of the captiue world, ſetting the ſame at freedome. He commeth from waſhing the feet of his Apoſtles, and hauing taken the *Synthese*, or feſtiuall Roabe againe, according to the Iewes ceremonious cuſtome, ſetteth himſelfe downe at the table, and they with him; diſpoſed after the faſhion of the Perſians, & Eaſterne people, whom the Hebrewes did imitate, to wit, vpon beds, in ſtead of chaires and ſtooles, where they are leaning and lying on the one ſide of their body, caſting their feete

Ioan. 1. 29.

Sueton. in N cap. 51.

ſeete behinde them, and taking their meat with the right hand, as you ſee. Saint *Iohn* is in the place of the beſt beloued childe; for he layeth his head on the boſome of the Father of the family, Ieſus Chriſt; who held the vpper end of this firſt bed. Saint *Peter* is next Saint *Iohn*; the other are fiue and fiue on two other beds. They are a little aſtoniſhed, and ſorrowfull, euery one examining his conſcience, vpon that which our Sauiour hath ſaid euen now in eating the Lambe, that there was one amongſt them, which would betray him: Saint *Iohn*, the neareſt to him, and the boldeſt, asked him, who it ſhould be; but neither he, nor the reſt of his companions, could know any thing, except *Iudas*, who in his heart was twiſting the cord of treaſon againſt his Maſter, to his owne condemnation. Euery one is afraid to fall into this foule crime, except the offender. And all attend the iſſue of ſome great myſtery; not onely by reaſon of the ceremony of waſhing, which our Sauiour had neuer vſed, in keeping the Paſſouer with them the yeares before; but alſo becauſe of his countenance, behauiour, and words: for men reade in his eyes, in his mouth, and in all his viſage, the graces of a diuine loue, and the grauity of Maieſty, more then humane; and his words, full of affection, and of wiſdome, did witneſſe that he did meditate ſome worthy proofe of an Almighty power. Hee tould them, that he *greatly deſired to eate this Paſſouer with them, before he ſuffered*; not the Iewes Paſſouer, which he had long ſince eaten, drawing the laſt line of the Figure; but the Paſſouer of his body. Theſe are ſignificatiue words of great affection, and the affection of ſo powerfull a Lord, cannot faile to effect ſome great thing. He hath taken the bread, hath bleſſed and broken it, as before he bleſſed the fiue Loaues and two fiſhes. They moreouer perſwade themſelues, that this ceremony is a preamble of ſome miracle neuer heard of before. Being then thus attentiue, he gaue to them all that, which hee had taken, ſaying, *This is my body, take and eate.* He giues now the

vt pſalm. 8.13.26. 10.

Luc.22.15.

Matth.14.

and.

Cup,

Cup, ſaying, *This is the Chalice of my bloud of the new Teſtament, drinke you all of it, and doe this in remembrance of me.* They did drinke, and as they found themſelues wholly tranſported and rauiſhed with loue, when they tooke the Sacrament of his body, vnder the forme of bread. So now they feele their ſoules ſet a fire with a diuine flame, by drinking of the myſterious and heauenly liquor of his pretious bloud. *Iudas* alone, by his fault, made no benefit of it, for he hath not taken this holy fleſh, & diuine drink, with a requiſite preparation. The Diuell had ſeized on his heart long ſince, & had perſwaded him to betray his Maſter; he had his feete cleanſed, but his ſoule loaden with filthineſſe; wherefore, taking vnworthily a meate ſo worthy, hee hath ſwallowed death and damnation, in place whereof, the others receiued life and ſanctification.

¶ Behold the chiefe worke of our Sauiour, effected and perfected in fiue words; behold the ſignification, and promiſe of a thouſand Propheſies, and Figures paſt, fulfilled in one truth. Behold the offered Lambe, in an vnbloudy Sacrifice, commemorating that of the Croſſe, which to morrow he ought to accompliſh. Behold the Maſſe, and the magnificent oblation of Chriſtians, which ſhall endure euen to the end of the world, to honor the Creator of the world; to celebrate the death of his Sonne, and to nouriſh his children, with his fleſh to eternall life. Our Sauiour riſing from the Table, goeth his way, and hauing, like a true Father, giuen many documents, parting from his children; and ſaying an Hymne, in action, of thankes, goeth foorth vnto the Garden of Oliues. Hee went long ſince, and is walking there: O ſweet Lambe, whither goeſt thou in the ſnary darkneſſe of this dangerous night? thou knoweſt well, that this is the place, noted by the Traytor, which hath ſold thee for ready money; thou well knoweſt, that the wolues are already trouped, and armed with craft and rage, to take thee, and lead thee bound to the butchery: thou knoweſt it, O diuine Wiſdome; for nothing can

Matth. 26
Marke 14

ſcape the eyes of thy diuine prouidence: thou knoweſt, that there for our ſaluation, an agony of horror ſhall fall vpon thee, and a bloudy ſweat ſhall flow from thy paſſioned body, with extreame feare of thy grieued ſoule, euen to the death: thou knoweſt, thou ſhalt be taken there, and bee bound like a Lambe, and bee led from thence, like a theefe to Execution; and notwithſtanding all this, thou goeſt thither; nay, thou goeſt thither, becauſe thou doeſt know it. And what compels thee to theſe voluntary torments (O Redeemer of my ſoule)? but the force of thy loue and mercy, which make thee goe with ioyfulneſſe of heart, to preſent thy ſelfe to the combate, for to pull forth the children of *Adam* out of the oppreſſion of ſinne, and from danger of eternall damnation, by the price of thy bloud? O great God, by what offices, ſeruices, and Sacrifices, ſhall we be able to acknowledge this thy vnlimitted bounty? O my ſoule, what wilt thou doe for ſuch a Redeemer? with what loue canſt thou ſufficiently loue him? by what words canſt thou duely thanke him? and with what honor wilt thou adore him.

I.

THE ENTRANCE, THAT SAINT Iohn maketh, by which he declareth the greatneſſe of *the myſtery of the Euchariſt, which our Sauiour was to inſtitute.*

THis Picture repreſents vnto vs, the Inſtitution of the Sacrament, and Sacrifice of our Lords body; the nobleſt actiō the diuineſt Inſtitutiō that euer he did after he was made Man; the richeſt preſent, that hee did euer giue to God, and to men, while he liued mortal vpon the earth; and the higheſt myſtery that hee was to leaue in the treaſures

sures of his deare Spouse, the Church. We haue formerly discourſed hereof in many precedent Figures, and namely, in that of Manna; it will bee ſufficient heere, to note the circumſtances of the preſent hiſtory, which eſpecially ſet forth the greatneſſe of it. Saint *Iohn* beginning his narration of the waſhing of feete vpon the Eue of the Paſche, writeth thus, *Ieſus knowing that his houre was come, that he ſhould paſſe out of this world to his Father: whereas he had loued his, that were in the world, vnto the end hee loued them. And when Supper was done, whereas the Diuell now had put into the heart of* Iudas Iſcariot *to betray him: knowing that the Father had giuen all things into his hands, and that hee came from God, and returned to God; he riſeth from Supper, and layeth aſide his garments.* And that which followeth of the waſhing of feete: by which words Saint *Iohn* taught vs, that our Sauiour was now in the vigill of his Paſſion; that he had loued, and did conſtantly loue his owne; that he was the Sonne of God, hauing all things in his power. And by theſe preamples hee ſignified vnto vs, that in this Euening, ſo neare to his departure, hee was to make the concluſion of all his courſe by ſome notable acte, to the honor of his Father, and their good, whom he had loued ſo much. An action worthy of ſuch a Father, and of ſuch a Sonne, and of ſuch a Louer, all powerfull, all good, and all wiſe. A Sonne ſpares nothing to honor his Father; how liberall then will ſuch a Sonne be to ſuch a Father. A father reſerueth nothing from his children, that may tend to make them happy; and departing from them, hee leaueth them all the beſt that he hath. What then will ſuch a Father doe, for the aduancement and happineſſe of his children? Wherefore our Sauiours deſire was to accompliſh this his chiefe worke in a little time, but with ſuch magnificence, as was agreeable to his greatneſſe, gaue with the ornament of thoſe wonders, which wee haue mentioned before his owne body, in Sacrifice to his Father, and in food to his Church; commanding her to continue this ſo-

ueraigne honor, and this table of immortall life, so long as shee shall be a traueller in the desart of this mortality. And so he fulfilled that, which Saint *Iohn* would signifie by those words, that he hath set in the beginning of his Discourse: for giuing his body to his Father in Sacrifice, hee made him a present most worthy of his Maiesty, and giuing it in food to his Church, he leaues her a most precious gage of his loue. And by the changing of the bread into his body, and of the wine into his bloud, which hee doth in this mystery, he doth a proper act of an infinite power, and more noble, then the creation of the world. Wherefore, as the manner of the worke is worthy of God; so the Present is most magnificent, and of greater value then ten thousand worlds: for it is the body of a Prince, the body of a King, the body of God; and the Sacrifice made thereof, is indeed a Sacrifice of Soueraigne honor, especially being offered by such a Priest, who is the Sonne of God himselfe; and the food of this pretious body, and the maner of giuing and taking it vnder the formes of bread and wine, is most agreeable to the wisdome of the Giuer, and to the profit of the receiuers. The vnwonted ceremony of washing of feete, did signifie no lesse, then the former words, the Maiesty of the future mystery. And whereas the other Euangelists note, that our Sauiour, before he Instituted this holy banquet, said, *I haue greatly desired to eat this Pasche with you.* And againe, That *he tooke bread, and blessed it with thanke giuing, the Cup also, and blessed it.* All these words tended to the same end, to declare that our Sauiour was going to do some admirable worke vpon the bread, and the wine, in the end of his dayes, before hee died. Let vs now search into the words of the Institution.

luke 22. 15.
Matth. 26.
Marke 14.
luke 22.

THE

2.

THE EXPOSITION OF OVR SAVIOURS words, THIS IS MY BODY.

OVR Sauiour being ſet againe at the Table, with his Apoſtles, in ſuch manner, as hath been ſaid; tooke bread, and hauing bleſſed it, brake it, and ſaid, *This is my body*, and in ſo ſaying, the creature obeyed, one ſubſtance gaue place to the other, and the bread was tranſubſtantiated into the body of our Sauiour, that is to ſay, the ſubſtance of bread departed, and the ſubſtance of our Sauiours body taketh the place thereof. Howbeit, the colour, the taſte, and the other accidents of bread do ſtill remaine, to ſerue for the outward robe, to couer our Sauiours body, and to make an entire Sacrament, which is euer compoſed of two things, euen as a man is made of ſoule and of body; the one inuiſible for the ſoule, and the other viſible for the ſenſe: ſo to ſpeake, and ſo to doo, appertained to an omnipotent Lord: mans word onely ſignifieth, but the word of God both ſignifieth and worketh. The Kings, and the Potentates of the world command indeed their ſubiects, and their ſubiects obey them; but if they command their trees, their riuers, their mountains, and other inſenſible creatures; their commandements are in vaine to the eares of ſuch vaſſals; for that, which hath neither ſenſe, nor ſoule, cannot vnderſtand the voice of any, but the Creator. King *Xerxes* threatened the mountaines, and made to be beaten the waues of the Sea; but the mountaines were deafe to his threatnings, and the Sea contemned his whip. It is God alone, that can make himſelfe to be vnderſtood and felt of all that is. *All creatures* (ſaith Saint HIEROM) *haue feeling of the Creator, for they vnderſtand.*

Matth.
Marke
Luke 22

Plut. de

S. Hier. c. 8. Mat

ſtand him when hee threatens them, or commands them: not that all things haue vnderſtanding, as the Heretikes dreame, but by reaſon of the Maieſtie of him, that hath made euery thing of nothing. He commandeth all, and not onely things depriued of ſenſe, but euen that, which yet hath neither nature nor being. *He calleth* (ſaith the Apoſtle) *the things, which are not, as if they were.* So the Sonne of God, by his Word, puts the bridle in the mouth of the windes and waues, and calmes the raging of the Sea. Euen ſo he commanded the ſicke, Death it ſelfe, and the Sepulcher; and his commandement was fulfilled. So he commanded Nothing, when he created the world of Nothing; and that nothing was obedient, and became a world, by the commandement of his voice. The word of man is ſignificatiue; Gods word is alſo operatiue: If a man ſay in the night, *O that it were day*, he ſignifies that he hath a deſire, that the Sunne ſhould riſe from his Horizon, to make it day; but the Sunne for his ſaying haſteneth neuer the more the courſe of his Chariot, to make day approach. But God ſaying, *Let there be light*, the light appeared preſently, and his word was not ſignificatiue onely, but moreouer the effectrix of his will: ſaying then, *This is my body*, that which a little before was bread, is truely his body; and his word doth outwardly ſignifie to the eare, and maketh inwardly that, which it did ſignifie. Ieſus ſaid, that it was the body of the Sauiour, and ſaying ſo, it made it ſo; for otherwiſe, he had not ſaith of it; for ſo much as a lye cannot proceed from the mouth, and heart of Truth it ſelfe, which affirmeth nothing, that is not true.

Rom.4.17. Iatth.8.27 Iarke 4.41. Gen.1. Gen.1.

3.

OF THE CLEARENES OF THE SENSE of theſe words: THIS IS MY BODY, by *Scripture, and by reaſon.*

THeſe words: *This is my body*, are moſt cleare; if there be any in the whole volume of the booke of God; and good reaſon they ſhould be cleare. For they containe the Law, and Inſtitution of thy greateſt Sacrament and myſtery of our Faith, in ordaining whereof, it was fit to ſpeake clearely, and intelligibly, to the end to take away all occaſion of error in a matter of ſuch importance. They containe alſo the principal clauſe of the teſtament or Pact, which the Sonne of God did then make with his Church, wherein the Language which is vſed, ought to be proper, cleare and euident, and without doubtfulneſſe, ambiguitie, or incertainty, that the Will of the Teſtator may bee vnderſtood without difficulty, and without contention. This *Matth.* 26. is the cauſe, why three Euangeliſts, the Regiſters of this *Marke* 14. Inſtitution, and Notaries of this Teſtament, haue vſed the *Luke* 22. ſelfe-ſame words, and S. *Paul* after them, without varying. 1. *Cor.* 11. To the end to hold conſtant the light of this euidence, and ſtrongly to maintaine the ground of that faith, which wee ought to haue of this myſtery; and to declare by a firme and ſollide accord of foure diuine witneſſes, that the ſenſe of the words is that, which they literally ſignifie; and that being the words of an Almighty worker, to whom nothing can be impoſſible; and the words of a ſupreme truth, who can ſay nothing, which is not true; they muſt needs make that, which they ſignifie. By which meanes, if any one refuſing the literall ſenſe of the Scripture, will gloſſe it from his owne head, ſaying, *This is my body*, that is to

ſay,

ſay, this is the Figure of my body; *This is my bloud*, that is, the Figure of my bloud; he ſhould herein be oppoſite to the holy depoſition of theſe foure witneſſes, not daring ſo to ſpeake, which notwithſtanding they would haue done, if ſuch had been the ſenſe of the words; and ſhould alſo too boldly change the truth of Gods word; giuing a ſenſe cleane contrary to the ſignification of the words, and putting the Figure for the Body, againſt the authority of the forenamed witneſſes, who haue neuer preſumed to giue ſuch a gloſſe. Yea, hee ſhould doe contrary to all law of Speech and Grammer, which commandeth to take the words of the text, according to the ground of their proper meaning, without hauing recourſe to any metaphoricall and improper ſignification, when they do not giue any abſurde or contradictory ſenſe, which happeneth not here. For heere the proper ſenſe is moſt eminent and agreeable to the truth; and the words do ſignifie no other thing, but the preſence of the body of Ieſus Chriſt in this Sacrament, which is not onely not contradictory, nor abſurde, but full of wonders, moſt worthy of the power, wiſdome, and goodneſſe of our Sauiour. When the Scripture calleth the King a *Lion*, the word ought to bee taken by ſimilitude, that a King is like a Lion, by reaſon of his royall magnanimity; for taking the word according to the ſenſe of the letter, the meaning ſhould be, that he were a beaſt, which would be falſe and abſurde. But theſe words, taken in their naturall ſignification, containe nothing, but that which is moſt agreeable to the Maieſty of the Creator, and moſt beneficiall to his creature; wherefore, there is not any reaſon heere to runne to Figures: and therefore alſo it is impiety to ſay, that theſe clauſes, *This is my body*, *This is my bloud*, are improper ſpeeches, importing no more, then that they are Figures of his body and bloud. For ſuch depravation deſtroyes the truth of a moſt noble Sacrament, and ſhewes that ſuch Enterpreters are not onely void of faith, but alſo depriued of vnderſtanding; haſtily depriuing

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the gate to themſelues, and to all other ſenſeleſſe people, to reiect all ſenſe of Scripture, be it neuer ſo euident, if it diſpleaſe them; and to frame the manner of it, according to the vnſteadineſſe of their owne braines, and to the exorbitant paſſion of vnbridled fleſh.

4.

TESTIMONIES OF THE FATHERS, vpon the Expoſition of the ſame words.

AS the Scripture is euident in theſe diuine words; ſo is the Expoſition of holy Fathers, conſtant to maintaine the ſenſe, they giue in proper ſignification, as hath bin ſaid.

Saint CYRIL of Hieruſalem, *Since that Ieſus Chriſt, hauing taken the bread,* ſaith, *This is my body; Who is he, which for euer dare to doubt? and he affirming the ſame, and ſaying, This is my bloud; Who will refuſe to beleeue it? He changed water into wine, a creature, neighbour to bloud, by his only will; and ſhall not we beleeue, that hee hath changed the wine to his bloud? Beleeue then moſt conſtantly, that we receiue the body and bloud of Chriſt; for vnder the forme of bread, the body is giuen thee; and the bloud vnder the forme of wine.* S. Cyril. Hier. Catech. myſt. Iohn 2.

Saint BASIL, hauing asked with what feare, faith, and affection of the ſoule, men ought to take the body and bloud of our Sauiour, anſweres himſelfe, ſaying; *How great the feare is, S. Paul inſtructs vs,* Who ſo eateth this bread, and drinketh this Chalice vnworthily, he eateth and drinketh his owne damnation. *What we are to beleeue, is taught by the words of Chriſt, who ſaid,* This is my body giuen for you. And there this Doctor conſequently ſheweth, how we ought to beleeue theſe words, *This is my body*, which the ſame faith, with which we beleeue theſe words of Saint *Iohn*, when he ſaith, *The Word was made fleſh*; and thoſe of S. Baſil. in Reg. breu. interrog. 172. Iohn 1.

Philip. 2. Saint *Paul*, when he extolled the great humility of the ſame Word in his Incarnation, his great obedience in his Paſſion, and his infinit charity in the one and the other: as then we beleeue that God was really and truely made fleſh, and ſuffered death, according as the words of the Scripture tell vs. In the ſame manner Saint *Baſil* will, that wee beleeue the Reall Preſence of the body of our Sauiour, according as theſe words, *This is my body*, teach vs; and concludes, that by faith, and conſideration of theſe things, we are inflamed with a great loue to Ieſus Chriſt, which is the affection of the ſoule, that wee ought to bring with vs to the Communion of his body and bloud, accompanied with feare and beleeſe, as hath been ſaid.

S. Chryſoſt. hom. 83. in Matth. & Ep. ad Pap. Antioch. Hom. de prodit Iuda. Saint CHRYSOSTOME, *Let vs beleeue God without doubt; for it is he, which ſaid,* This is my body. And elſewhere, *It is not man, which makes the body and bloud of Chriſt in offered things; but Chriſt himſelfe, crucified for vs: Hee ſaid,* This is my body; *by this word the offering is conſecrated. And euen as theſe words, once vttered,* Increaſe and multiply, and fill the earth; *alwayes worke their effect in Nature, for generation: euen ſo theſe words vttered,* This is my body, *giue certainty to the Sacrifice through all the Tables of the Church, euen vnto this day, and will giue it, vntill the comming of the Sonne of God.*

Gen. 1. 22. & 8. 17.

S. Ioan. Damaſc. lib. 4. c. 14. Saint IOHN DAMASCENE, *The bread and the wine, mingled with water, ſupernaturally are changed into the body, and bloud of Chriſt, by the inuocation of the holy Ghoſt, and are not two, but one, and the ſame: this hallowed bread, is not the Figure of the body, neither the wine the Figure of the bloud; but the true deified body of our Lord, and his true bloud.*

Theophil. in Matth. 26. THEOPHILACT, a graue and ancient Doctor, *Ieſus Chriſt ſaying,* This is my body, *ſheweth that the bread, ſanctified vpon the Altar, is his body, and not the Figure of it, ſeeing that he ſaith not, this is the Figure of my body, but,* This is my body; *for it is transformed in an explicable manner, though outwardly it ſeemeth bread.*

Saint

Saint AMBROSE, *It is the word of Chriſt, which made this Sacrament; by which Word all hath been made. Our Lord commanded, and the earth was made: ſeeſt thou then how working his Word is? If then his Word hath been ſo mighty, as it made that to be, which was nothing before; how much more eaſy will it be vnto him, to change one thing into another? the bread before conſecration, is bread; but after the vttering of theſe words,* This is my body, *it is the body of Chriſt. Heare him, ſaying,* This is my body, take you all and eate of this. *It is Ieſus our Lord, which teſtifieth that wee receiue his body and his bloud; ſhall we doubt of his fidelity, or teſtimony?* S. Ambroſ. de Sacr. l. 5. c. 4. & 5.

Saint CYPRIAN, This (*ſaith our Lord*) is my body. *They had, according to the viſible forme, eaten of the ſame bread, and drunke of the ſame wine. But before theſe words, that food was onely for the nouriſhment of the body, and to giue ſtrength to the corporall life; but after that Ieſus Chriſt had ſaid,* Doe yee this in remembrance of me, This is my fleſh, This is my bloud; *as often times as the ſame words are pronounced with the ſame faith, this ſubſtantiall bread, and this conſecrated Chalice, with ſolemne benediction, hath been profitable for the health of the whole man.* He teacheth then, that the words of our Sauior are vnderſtood according, as they do ſignifie, and that they are the forme, by which the bread and the wine are conſecrated into the body and bloud of our Sauiour. S. Cyp. de Cœn. Dom. The forme of Conſecration are theſe words THIS IS MY BODY

Saint AVGVSTINE writing the ancient cuſtome of Chriſtians, who did anſwer *Amen*, after that the Prieſt had vttered the words of Conſecration, *This is my body, this is my bloud*, ſaith thus, *The bloud of Chriſt, giueth a cleare voice on earth then, when as the Chriſtians hauing receiued, anſwered,* Amen. *It is the cleare voice of bloud, that the bloud it ſelfe pronounceth by the mouth of the faithfull, receiued by that bloud.* The ſame Author elſewhere, *Ieſus* (ſaith hee) *carried himſelfe in his hands, when recommending his body, he ſaid,* This is my body. *It was then according to the literall ſenſe of the Word, the body of our Sauiour.* S. Auguſt. l. 22 cont. Fauſt. c. 1 & in Pſal. 33. Concil. 1.

Saint ANSELME, expounding the selfe-same clauses, maketh Iesus Christ to speak thus; *Eate this that I giue you, because it is my body. It plainly appeares bread to the outward senses, but acknowledge by the sense of faith, that this is my body; the same in substance, that shall be giuen for you to death.* This is the Exposition of the ancient Fathers, and there hath neuer been any Doctor of the Catholike Church, which gaue to these words, *This is my body*, other sense, then these heere doe giue. And this is the meaning of Iesus Christ; and whosoeuer followeth any other, he is gone out of the Schoole of Christ Iesus, taking a lye for truth, and damnation for food of eternall life.

anselm. in. 1. 11.

MYSTICALL REFERENCES OF OVR Sauiours words, THIS IS MY BODY, to the *ancient Figures, and to all other bodies.*

THIS is my body, saith our Sauiour: We haue said something vpon these words, but it is nothing in comparison of that, which may yet be said; they are cleare, but yet they are full of hidden meanings. They alone containe the old and new Testament; and flye in signification farre aboue the height of heauen; more profound, then the depthes of the Ocean, and more in wideneſſe, then is the compaſſe of the world: in sweeteneſſe they surmount all the hony and milke of the Land of Promise: in vertue, the power of all men and Angels; and in greatneſſe, the Maiesty of all Kings, that euer were vpon the earth. The words, which made the world out of nothing, were great in effect: in heauen they made the Starres; the Fishes in the sea, in the ayre the Fowles, vnder earth the stones, and mettells; and vpon earth the Plants, the Trees, the Lions, the

the Elephants, and other creatures, in number infinite, and in beauty admirable; but that which our Sauiour ſaith, and in ſaying, effecteth by theſe words, *This is my body*, is more infinite, then all that together; this body is more, then a thouſand worlds, if ſo many had been produced. The moſt excellent name of God is the *Tetragram*, expreſſed vnder the voice *Idonay*, compoſed of foure letters, not to be vttered by the Iewes. This clauſe, *This is my body*, is the clauſe *Tetragram*, wouen of foure words, euident to the eares of faith, but vnexplanable by the tongue either of man or Angell. What ſhall we ſay then, to expreſſe the vertue of it? And who can or ſhall expreſſe it, but he, who is the Author of theſe words and myſteries? It is he muſt do it, that is, the all-knowing Word, and all powerfull, able to know, to ſay, and to doe, whatſoeuer he will. What ſaid then this great God by theſe words, *This is my body*? He ſaid, that it is his body; and ſaying this, he ſaid all, that is, pretious, admirable, and diuine amongſt bodies. Hee diſtinguiſheth all the bodies, that he had euer (made) or created, from his owne, and preferreth it before them all. Hee ſaid, I haue made the Sunne, and the Moone, the Starres, and all thoſe immortall bodies, which on high make the wainſcot of my Fathers Pallace; but theſe are not my body, neither ſubſtances allied to my perſon, theſe to me are ſtrange bodies; *This is my body*, which I haue formed by an extraordinary way, in the wombe of an holy Virgin; which I haue diuinely appropriated to my greatneſſe, and which I haue made the habitation of my dignity. The other bodies are parts of my poſſeſſion, this heere is the body of my particular perſon, ſurpaſſing the excellency of all the bodies, long ſince conſecrated to God, and were prophetical Figures thereof. The Tree of Life planted in the earthly Paradiſe; the Lambe of innocent *Abel* offered in Sacrifice; the bread of *Melchiſedech*, giuen in bleſſing; the Sacrifice of *Abraham*, accompliſhed by rare faith and obedience; the Hebrewes Paſchall Lambe; the Manna from

to his Apoſtles in Sacrament, vnder the ſame forme. This is the cauſe, why hauing ſaid, *This is my body*, hee addeth, *giuen for you*, that is to ſay, offered for you in Sacrifice; *broken for you*, now giuen and broken, and which ſhalbe hereafter giuen and broken in the ſame faſhion, euen till the end of the world, in remembrance of that bloudy Sacrifice, which to morrow I wil offer for you, once for all, vpon the Croſſe. So as our Sauiour made not his body onely Preſent, but preſent vnder the formes of bread, giuing it a being of food, a dead being, albeit that in it ſelfe it was euer liuing, euen as in making himſelfe man, his Diuinity tooke a body, and a mortall being, and endured death in that body, albeit the Diuinity was alwayes immortal, and endured nothing, as we haue declared before. He made himſelfe by reaſon of the dead ſpecies, preſent as dead, and repreſented himſelfe as a Victime, and as an offered Lambe, for to bee afterward the refection of the Father of the Family, and of his houſhold, according to the Figure of the Iewes Lamb, the which could not be eaten before it was firſt dead, immolated, offered, and made a Victim, as the Scripture hath told vs; and Saint *Gregory* of *Niſſe* after the Scripture. And it imports not, as hath been ſaid heretofore, that our Sauiour vttered no words of Oblation expreſly, ſaying; My Father, I offer thee this body; the manner after which he makes himſelfe Preſent, as a Victime expreſſed ſufficiently, that he offered himſelfe. It was alſo ſufficient, that hee made it Preſent, with intention to offer it to God, who ſeeth the heart, though the tongue ſay nothing. And ſo the Iewiſh Prieſts did offer their Sacrifices, immolating the the beaſts only, and ſaying no other thing, whereby to ſignifie that it was a Sacrifice. And ſo our Sauiour likewiſe offers himſelfe vpon the Croſſe, without vſing any words, ſignifying Oblation. The ſame immolation was made in the Conſecration of the Chalice, when our Sauiour ſaid, *This is my bloud of the new Teſtament; ſhed for many for the remiſſion of ſinnes*; Alſo, *This Cup is the new Teſtament in*

my

blond, the which is ſhed for you. For by this conſecration,
e bloud of our Sauiour is repreſented apart, which alſo
th euidently declare, that his body was made a Sacrifice,
:ording to the likeneſſe of thoſe of the Iewes, who com-
ng to immolat the beaſt, did kil it, ſeparating the bloud
m the body with a ſword; as our Sauiour with his om- *Heb.4.12.*
ɔotent Word, in ſtead of a piercing Sword, made his
ɔud Preſent in the Cup, as ſeparated from his body,
d ſo repreſenteth the immolation therof: and albeit the
dy and the bloud were not actually ſeparated, and that
: body was in the Cup, and the bloud was with the bo-
vnder the accidents of bread, yet notwithſtanding, by
ſon of the forme of wine, ſeparated and ſet apart, they
peared ſeparated, to repreſent this immolation; and the
ɔud was truely ſhed, not after the maner of *Aarons* blou-
Sacrifices, in which the bloud was drawne from the
ines in proper forme, but after the manner of wine. Our
uiour vſed alſo the Preſent tenſe, ſaying, *This is my bloud,* *Matth.*
d; this is the Chalice of my bloud, ſhed for remiſſion of ſins; *Luke 22.*
ſignifie, that this, which was in the Chalice, to wit, his
ɔud; (for the wine could not bee ſhed for remiſſion of
ines) was already powred into the Chalice, by an vn-
ɔudy effuſion, as it was the next day by bloudy a effuſion
the Croſſe. And when the holy Fathers did ſometimes
rne the words of Conſecration into the Future tenſe,
ring, *This is my bloud, which ſhall be ſhed*, in ſtead of that is
id, *which is ſhed*; they contraried not the ſenſe, which we
ɔw giue; for they all did affirme the Reall Preſence of our
uiours blond in the Chalice: but they referred the words
our Sauiour, not onely to that preſent powring foorth,
hich was then made, but alſo to that, which was to bee
ade, as well on the Croſſe, by bloudy Sacrifice once, as in
e Eucharift, by vnbloudy Sacrifice, euen vntill the end of
e world. Behold, how our Sauiour Sacrificed, and offe-
d his body to his Father by theſe words, *This is my body,*
ven for you; This is my blond, ſhed for you. And this is the

new Sacrifice, and offering in the Law of Grace, which the holy Fathers ſay, was inſtituted in this myſticall Supper, as we ſhall learne by the enſuing witneſſes.

7.

THE SACRIFICE, AND SACRAMENT of our Lords body, to haue been inſtituted in the *myſticall Supper, declared by the teſtimonie of Fathers.*

Greg. Niſſ. or. de Reſur.

SAint *Gregory* of *Niſſe* ſpeaking of the inſtitution of the Sacrifice of the Euchariſt, made in the Supper of the Paſchall Lambe. *Our Sauiour* (ſaith hee) *by his ordinance preuenteth the violence of his enemies, with a ſecret manner of Sacrifice, ineffable and inuiſible to the eyes of mortall men. He himſelfe offers himſelfe for vs, Oblation and Victime, Prieſt and Lamb of God together. And when was this? this was then, when hee gaue to his familiars his body to eate, and his bloud to drinke.*

Chryſoſt. hom. 2. in 2. Tim.

Saint CHRYSOSTOME, *Be it* Peter, *or it* Paul, *hee is another Prieſt of like merite, which offereth the holy Oblation: this is euer the ſelfe-ſame, which Ieſus Chriſt in perſon gaue to his Diſciples, and that which the Prieſts yet make daily: this heere is no leſſe, then that there. Wherefore? Becauſe they are not the men, that ſanctifie it, but it is the ſame Chriſt, who hallowed it before.*

Ambroſ. in pſ. 38.

Saint AMBROSE, *We haue ſeene the High Prieſt, comming to vs, and haue heard him offering his bloud for vs; Let vs follow him, according to our power, ſince that we are Prieſts, to the end to offer Sacrifice for the people; we are certainly vnequall in merit, but honored by the Sacrifice. For albeit that Chriſt now ſeemes not to offer, he is neuertheleſſe offered on the earth then, when his body is offered heere.*

Saint

Saint AVGVSTINE, *Iesus Christ hath instituted of his body and blond, a Sacrifice according to the order of* Melchisedech. S. Aug. in Psal. 33. cont. 2. Psal. 109.

ESICHIVS of the same time with Saint *Augustine*, *Our Lord God, supping with his Apostles, did first offer the Lambe, which made the Figure; and after his owne Sacrifice.* Esich. lib. 2. in Leuit. c. 8.

RVPERT, *Our Sauiour extreamely perplexed in the beginning of his Passion, first immolated himselfe to his Father, with his owne proper hands.* Rupert. lib. 2. in Exod. c. 6.

These passages, and the rest, that haue been cited in the Types of *Melchisedech*, and of the Paschall Lambe, teach how our Sauiour instituted the Sacrifice, and Sacrament of his body, after the old ceremony of the Paschall Lambe was accomplished; which is the Faith, that the Church hath euer held, and will hold for euer.

8.

OVR SAVIOVRS TESTAMENT, MADE in the Institution of the Sacrifice, and Sacrament *of his body.*

IT was in this admirable actiõ, that our Sauiour made his new Testament, of the new Couenant with his Church, amending the old; and drawing neere to his death, it was a time fit and agreeable for him to bequeath, and leaue an eternall testimony of his last Will, and affection towards his children. The words of the Testament, & of the Testator are cleare, as also the Ceremony, according to S. *Matthew*, and S. *Marke*, our Sauiour said, *This is my blond of the new Testament, that shall be shed for many, vnto the remission of sinnes.* And according to S. *Luke*, *This is the Chalice, the new Testament in my blond, which shall be shed for you*: in the same sense he saith, *new Testament of his blond*, making al- Gal. 4. 24. Heb. 8. 7. & vlt Exod. 24. Matth. 26. 28. Marke 14. 24. Luke 22. 20. Exod. 24. 7. 8. Heb. 9. 16. 18, 19, 20.

luſion to the old, which he long ſince had written by the meanes of his ſeruant *Moyſes*, and marked with the bloud of beaſts, to Figure forth this heere, that there was made in the Deſart, at the foot of the Mount Sinay, where *Moyſes*, as a royall Notary, read the Law, and the tenure of the written Teſtament, and gaue the aduertiſements of the Father of the Family, before ſeuenty of the Ancients aſſembled by name, and before the people, that were to inherit. In it the goods alſo were bequeathed, to wit, the Land of Promiſe, a Figure of Paradiſe. And in Figure, the death of the Teſtator alſo was interpoſed: for there was Sacrifice offered, whereby the death of the future Teſtator, Ieſus Chriſt, made Man, was repreſented, and promiſed, for confirmation of the Teſtament; to which Ceremony, that hath reference which *Dauid* ſaid; *Gather yee together his*
1. *Saints vnto him: which ordaine his Teſtament, and alliance with Sacrifice.* The ſame Ceremony was practiſed by Ieſus, when he renewed the Couenant of this Teſtament, obſerued alſo by the Iewes, euery yeare, in the Feaſt of Pen-
25. tecoſt; and by *Salomon*, three times in one yeare. Theſe Victims then, after they were offered to God, were taken by the Prieſt, and by the people, in ordinary refection, and the Altar, and the Booke of the Law, was ſprinkled with the bloud of them. According to the trace of all theſe Ceremonies. Our Sauior made this Teſtament in this laſt euening in the deſart of this world; in Mount Sinay, where the old was made, but in another part thereof, to wit, in Sion and Hieruſalem, part of Sina, and adioyning to it, as Saint *Paul* ſaid: In Sion, more noble then the other part
ib. of Sina, and in Hieruſalem, a more liuely Figure of his Church, then was the Deſart; whereof *Eſay* hath written, *The Law ſhall goe forth of Syon, and the word of God from Hieruſalem.* In it then our Sauiour publiſhed in two words his Law, and gaue his Aduertiſements, ſaying in this ſame
34. Supper; *I giue you a new Commandement, that you loue one another.* A Law of Loue, and not of Feare, as the Law of

the

the old Testament. He made the Recitall of his Testament in these words; *This is my bloud of the new Testament.* He made his Legacies and promises to his inheritors, not of a Land of Canaan, as of old to the Hebrewes, but of the remission of sinnes, and of the Kingdome of heauen. Of remission saying, *This bloud, shed for you, and for many, vnto remission of sinnes.* And of the Heritage, he saith, *I dispose to you, as my Father disposed to me, a Kingdome, that you may eate, and drinke vpon my table in my Kingdome, and may sit vpon thrones, iudging the twelue Tribes of Israel.* Behold a wonderful fauourable conclusion. *Dauid*, making his Will, enioyned King *Salomon*, his sonne, that he should make the children of *Berzellay*, to eate at his table, in token of great honor and friendship, but he made them not inheritors of his Kingdome, nor sharers of his Royall honors. Heere our Sauiour communicates his Table, his Kingdome, and his Throne, to his friends; his Table, in which is serued for meate, and for drinke, his proper flesh and bloud; it could not be more royall, nor more exquisite; neither the Heritage greater, nobler, nor worthyer of such a Testator. The Testament was written also with the Law, not in Tables of stone, as the old, but in the hearts of the Apostles, and of all those, which shall be called to this inheritance after them. And this is that, which was foretold by *Ieremy*: *I will giue my Law within their entrals, and will write it in their hearts.* According to which manner of speech, Saint *Paul* said to the Corinthians; *You are the Epistle of Christ, ministred by vs, and written, not with inke, but with the Spirit of the liuing God; not in tables of stone, but in tables of the heart, consisting of flesh.*

Matth. 26. Marke 14 Luke 22. 1. Cor. 11. Luke 22. 2. 3. Reg. 2. 7. Hier. 31. 33. 2. Cor. 3. 3.

It was signed by the hand and bloud of the Testator, when holding the Chalice, and changing the wine to his bloud, he said, *This is my bloud of the new Testament.* The Altar, which was our Sauiour himselfe, was besprinkled, when he tooke it; the people, Inheritor, and the Book, was also sprinkled; when the Apostles did drinke, and did wet

Matth. 26. 2. Marke 14. 2.

their breſts, which were the tables, wherein the Law and the Teſtament were written. The refection of the Victim ſatrificed, was made betweene the Prieſt and the people; when our Sauiour hauing offered his body to his Father, tooke it himſelfe, and gaue it to his Apoſtles to eat, concluding his eternall Couenant with the refection of his body, and with the drinke of his bloud. He left a pledge of loue by his Teſtament, and a pretious Iewell of his remembrance, when he left this ſelf-ſame body, and this ſelf-ſame bloud, for an eternall memory of his charity towards vs his heires, ſaying, *Doe this in remembrance of me.* So our Sauiour, hauing written and accompliſhed his Teſtament, according to the draughts of the old Figure; died the next day, and his Teſtament ſhall remaine, eternally confirmed by his death. O diuine and powerfull work-man! O ſweet Ieſus! O great God! What ſhall we heere amidſt ſo many wonders firſt admire, thy Powerfulneſſe! thy Wiſdome! thy Goodnes! thy Greatnes! thy Prouidence! thy ſweetneſſe! thy Liberality altogether, or all apart! where all is great and admirable together, all great and admirable apart! What a work-man art thou, O Redeemer of the world, to haue ſo long agoe, ſo diuinely drawne the Figure of thy Teſtament, and to accompliſh the truth vpon that Figure, with ſo diuine tracts of improuement? What a Maſter art thou, to haue left ſo heauenly inſtructions, and ſo faire lawes of amity, grauen in ſuch liuing tables, as are the hearts of thy Diſciples? What a King, to haue made ſo amiable and honorable a combination with thy poore ſubiects? What a Father of a Family, to haue written ſo fauourable a Teſtament vnto men, and of thy enemies, to haue made them thy children, and thy heires of ſo great a Kingdome? O Redeemer, what were we without this Teſtament? we were caytifes and vagabonds; vnworthy to be ſupported vpon the earth, and worthy of eternall confuſion; but by it we haue gotten a right to heauen, and to immortall glory; and nothing remaineth, but to take poſ-

Luc 22.19.

ſeſſion,

eſſion, and there to reioyce in peace for euer, ſo ſoone as we ſhall haue *fought the good fight*, as thy Apoſtle ſpeakes, *kept the faith*, and *conſummated the courſe* of our yeares, in the good workes of thy loue and charity, according to thy Commandement. For thy victorious death, hauing made his Teſtament of force, and irreuocable, hath done vs this fauour aboue thy ancient friends and children, which departed before it; who albeit they did leaue this world with the hope of heauen, yet they enioyed not heauen immediatly in recompence of the workes, they had done in thy Grace and ſeruice, as true children: noe, this was a Grace reſerued to the time of thy new Teſtament, which was to be eternall by thy death, and to put in full poſſeſſion, without delay, thoſe thy children, which like true heires, ſhall haue executed the will of their Father: and what thankſgiuing ſhall be able or ſufficient for to acknowledge worthily the leaſt part of theſe ſo great fauours? 2. Tim. 4. 7.

9.

IN WHAT MANNER OVR SAVIOVR, hauing made his Teſtament, left his body *to his Heires.*

OTher fathers, hauing diſpoſed of their goods, and ſigned their teſtament; dye and leaue their bodies to be put in the earth, where they rot, and their ſoules goe to their places; ſo as their heires haue no other better pawne of the preſence and perſon of their father, then their aſhes and bones. Our Sauiour hath obſerued the ſubſtance of his Ceremony, but after a different maner; for he gaue his body to his Apoſtles, in an impaſſible manner, albeit mortall alſo then, and from that time he left it to his Church, clothed indeed with the firſt mortall robe, made of the accidents

cidents of bread and wine, but vnited with his Soule, and his Diuinity, now a liuing body, immortall and glorious. For his tombe also, hee hath the bodies and soules of his heires; a liuing tombe, and ennobled with a reasonable soule, which if it be well prepared with requisite qualities, doth from his harbouring, receiue a wonderfull reward: for whereas other tombes reape from the bodies buried in them, nothing but spoiles of death and horror, and are by them defiled; the bodies of Christians doe receiue life, immortality, sanctification, and celestiall ioy, from the body of our Sauiour: whereby it appeareth, that we ought to vse exceeding great diligence, in well preparing our selues, to lodge worthily in vs this pretious body. The principall apparell is Loue and Chastity, and then after these, all the other vertues of the soule, which accompany the former. We reade that *Artemissia*, Queene of *Caria*, when shee had consumed her treasures, in a magnificall and admirable Sepulcher, that shee had prepared for the dead body of the King her husband; in the end made them to pound his bones, and tooke them in a drinke, for to be her selfe the liuing Sepulcher of his dead body, whom shee had so extreamely loued in his life, and without whom shee could not liue. This was an Humane loue, more worthy of compassion, then of praise; which neuertheless may serue vs for an example, to make vs do better: for how much more conuenient, and iust is it, that wee should employ all our spirituall meanes, our loue, our deuotion, our fastings, our almes, our prayers, that we may become a liuing Cabinet of the body of this diuine Spouse of our soules, whom we shall receiue, not senseless nor dead, nor reduced into powder; but aliue, immortall, all whole with his soule, and with his glory, and with all the Maiesty of his Diuinity, for to be one day eternally vnited with him.

e.g. Tust. trod. Liu. 8. fin. l. 36. c. 5. & lib. 4.

TWO

10.

TWO GREAT WONDERS HAPPENED in the inſtitution of this Sacrament.

SAint *Auguſtine*, expounding what the Hiſtory of the Kings ſaith of *Dauid*, that counterfeiting to be out of his wits before King *Achis*? He carried himſelfe in his own hands; tooke occaſion to admire another wonder farre exceeding that, which came to paſſe in the inſtitution of this Sacrament. And it is, that our Sauiour carried himſelfe in his proper hands. A thing, which he eſteemed moſt admirable, and impoſſible to haue been practiſed by *Dauid*, according to the ſence of the letter: But that our Sauiour only did it, when holding his body in his hand, and ſaying, *This is my body*, hee carried it to his mouth, and gaue it to his Apoſtles. For though it might be that *Dauid*, playing the foole, carried himſelfe in his hands, by going on all foure, after the manner of little children; or bearing himſelf vp vpon his armes, and vſing them in ſtead of feet and of legges, after the faſhion of thoſe, who by actiuity, caſt their body vpward in the ayre, with their head downward, like a tree, and walke vpon their hands. S. *Auguſtine*, neuertheleſſe, had reaſon to ſay, that to cary himſelfe of himſelfe in his owne hands, belongeth only to our Sauiour; for it is he, which truly carieth himſelfe: *Dauid* caried not himſelfe on his hands, but rather on his hands and feet together, if it be to be vnderſtood of the firſt manner; or only on his armes, if of the ſecond; but our Sauiour carieth himſelfe properly in his hands, neither more nor leſſe, then he caried in his hand the meate, which he put in his mouth, or into the mouthes of others. S. *Auguſt. in Pſal.* 33. 1. *Reg.* 21. 13

There is heere yet another thing, admirable in this In-

ſtitution, which is, that our Sauiour tooke himſelf for food; a thing not heard of, neither hapned to any man ſince the Creation of the world. Hiſtories tell vs, that ſome mothers had fed vpon their owne children, as *Mary* the Iew; and that ſome perſon haue eaten a certaine part of their body, compelled by the violence of ſome extraordinary ſickneſs; but it was neuer read, that a man either did, or could eate himſelfe all whole, ſtill remaining without hurt; and ſuch an act neuer came into the thought of man. The Sonne of God alone can doe it, and hath done it, and hath giuen herein an illuſtrious teſtimony, that hee is God, *doing* a worke which onely God could doe, by vertue vncommunicable to any other: for it is God alone, that liueth of himſelfe, and is his owne proper food; the creatures do liue of other creatures, and their food is from without their body, and none liue of themſelues; the bleſſed Spirits in heauen, doe liue of the viſion of God; but God alone is his owne life, and his owne meat from all eternity; and needeth no other thing but himſelfe, to ſuſtaine himſelfe eternally. So that our Sauiour, taking himſelfe for food, ſigneth himſelfe with the ſigne of his owne greatneſſe, and ſheweth, as by an experiment proper to God, that he was God, hee being able to make food of himſelf, euen according to the body, after the likeneſſe of his Diuinity, which is the food and nouriſhment of himſelfe, and belongeth to no other thing, but to God alone. And this is that which he ſignified by theſe words; *For as the Father hath life in himſelfe, ſo hee hath giuen to the Sonne alſo to haue life in himſelfe*: for proofe then, and declaration of his ſpeech, hee tooke himſelfe in food corporally, as ſpiritually he himſelfe is his life and his food, and his felicity; and likewiſe the life, food, and felicity of his Elect,

b. lib. 7. de Iudaic.

Ps. 5. 26. 24. Chryſoſt. hom. 46 in Ioan.

SAINT

II.

SAINT IOHN FIRST RECEIVETH OF all the Apoſtles. The Euchariſt, the true refection, *and the Preſent at the refection.*

OVR Sauiour then doth offer his body, and his bloud to God his Father in Sacrifice, and hauing receiued them firſt himſelfe, he giues them to his Apoſtles for ſpirituall refection, beginning at Saint *Iohn*; and not onely becauſe he was neareſt him at the table, but becauſe he was endued with ſingular charity and chaſtity, vertues altogether proper to make vs fit worthily at the table of this feaſt of loue and purity. It is heere, where the refection began, which alone is true and holy; and now it began to be continued afterward, ſo long as the world ſhould endure. All the other which had of old been inſtituted in the Houſe of God, were but Figures of this; their meats, were meates of corruption, and of death, ſeruing onely to maintaine this mortall life; the Victims, the Offerings, and all that, which was ſet vpon the Altar, or vpon the table in the Law of Nature, and of *Moſes*, were but dead bodies, and mortall food to nouriſh mortall bodies; the body of our Sauiour, is the body of life, and food of immortality. In this refection, the ceremony of Alliance made betweene God, and Man, was celebrated by the mediation of the fleſh, and bloud of God, ſignes both ſignifying, and withall effecting, a moſt ſtreight, and moſt diuine vnion of the head with his members, & of the members amongſt themſelues. And the Symbols, which were the meate of the table, and the connexion of ſuch, as aſſiſted, the ſelfe-ſame were the Preſents of the Feaſt. It was a famous cuſtome among the Nations of the world, to giue Preſents after a great Feaſt;

the which were called of the Greeke word, *Apopheretæ*, as who ſhould ſay, things to bee carried from the Feaſt: of which S. *Ambroſe* ſpeaking, writ in theſe termes, in his Exhortation to Virgins: *Such as are inuited to a great Feaſt, haue a cuſtome to bring away ſome comminall preſents.* Some bring veſſels of gold, ſome of ſilver, ſome gold and ſilver; ſome money; ſome Iewels; ſome beaſts; ſome men; the Sonne of God gaue his body and his bloud, for the Preſent of his Feaſt, for the meat of his Feaſt, and for the Feaſt it ſelfe, ſurpaſſing the price of all other Preſents, as alſo the ſplendour and deliciouſneſſe of all other banquets.

Ambroſ. in ſerm. ad Virg.

Suet. Caligul. Ouid. in Fragmento.

OF THE WORDS OF OVR SAVIOVR: *Doe this in my remembrance.*

NOw this diuine refection was not inſtituted to be celebrated once alone, as that of *Aſſuerus* was, but for to be continued euen vntill the end of the world, as the Paſchal Lamb continued vntill the end of the Synagogue, as hath been declared. Wherfore our Sauiour hauing communicated his Apoſtles, and eſtabliſhed the Inſtitution of his banquet in this firſt refection; commandeth the continuation thereof, and declareth the end, why hee would it ſhould be continued, ſaying, *Doe this for a commemoration of me.* I my ſelfe will alwayes be the Sacrifice, and the principall Sacrificer, but inuiſible. I ordaine you Prieſts, to be my Vicars, and viſible Sacrificers in my Church, euen as I haue giuen you the authority of Doctors, and Paſtors, to keepe my place in the Chaire of truth, and to feed and rule my flocke. Doe this then, do this action, the nobleſt that ſhal be done in my Family, and continue therein a memory of the Sacrifice, which ſhall be offered by me no mor-

ſon on the Croſſe, for you and all mankinde. Do it in me-
mory of the Paſſion, that I ſhall haue ſuffered for you, in
memory of the infinite price of my bloud, which I ſhall
ſhed for you, in memory of the victory, that I ſhall obtaine
for you, ouer the enemies of your ſoules health, ouer the
infernall powers, ouer the tyrants of your ſpirits, ouer the
Prince of darkneſſe, ouer the fleſh and the world; in me-
mory of the immortall glory, that I ſhall haue purchaſed
for you, and for thoſe, which will be my members, giuing
my fleſh in Sacrifice vpon the Altar of the Croſſe. Do this
Feaſt, and celebrate this Sacrifice, in memory of theſe ex-
ploits, continuing it without limit of time; and when my
Paſſion ſhall be once paſt, let it be alwayes liuing, and pre-
ſerued by your ſeruice, in the memory, and in the face of
my Church; and as the benefit is of infinite merit, ſo let
the acknowledgement alſo be eternall? This is the ſenſe of
theſe words, *Doe this for a commemoration of me.* As well *Luke 22. 19.*
Diuine as Humane Iuſtice requireth, that men giue praiſe
to great exployts of vertue; and that they be mindfull of
a benefit, & that the remembrance be ſo much more liuely
and honorable, as the benefit is great. This is it why our *Exod. 20. 8.*
Lord commanded the Sabbath day, in remembrance of the
Creation of the world; the Feaſt of new Moones, in me-
mory of the conſeruation thereof; the Paſchall Lambe, in *2. Par. 2. 4.*
memory of the deliuery of the Hebrewes, captiues in E- *Exod. 12.*
gypt. The ſame Hebrewes did celebrate the victory of
Mordechæus, gained ouer their enemies; and that of the *2. Mach. vlt.*
valiant *Iudith*, obtained ouer *Holofernes*. Was it not then *Iudit. 16.*
reaſon and iuſtice, that there ſhould be a memoriall of the
Paſſion of the Sonne of God, it being the moſt admirable
worke that euer was, and the true worke of an Almighty
and all mercifull Lord, his higheſt proweſſe, his nobleſt vi-
ctory, his greateſt benefit towards men, and for which a-
lone hee deſcended from heauen, taking the garment of
our mortality? Eſpecially conſidering that this Redemp-
tion could not haue ſaued, vnleſſe it had been applied, and

made proper to euery one, by this memory, reiterated with faith, loue, deuotion, contemplation, fasting, watching, and other workes of piety, which are the doores, by which this infinite merit of his Passion entereth into our soules, euen as the windowes of an house are the means, by which they that are within, doe pertake of the Sun-beames, and enioy them, as if it shined onely for them.

13.

THE MASSE A MOST PROPER MEmoriall of our Sauiours Passion.

AS it were very reasonable, and very important, that the memory of our redemption were alwayes fresh and liuing in our soules: so the diuine Wisdome hath chosen a most agreeable meanes, to represent it most honorably, and with singular efficacie; to that end, instituting a Sacrifice in his house, and a solemne refection amongst his children: for these are the two principall acts among men, whereby God is soueraignely honored, and the memory of any thing most effectually preserued. The Sacrifice acknowledgeth God, reuerenceth him, and doth him homage, rendering him thankes for his benefits; and the refection assembles and vnites men together, and makes their meetings more famous, and more capable to retaine the remembrance of things Past, and more powerfull to ingraue, and send their memory forward to the future ages of posterity. And so wee see as well in holy Histories, as prophane, that the greatest actions of men, of Kings, of Captaines, and Princes and Common-wealthes in the world, for Peace, for Warre, for Victory, for Triumphes, for Funerals, and other workes of great importance, haue been begunne and ended with Sacrifices, and Feasts. *Salo-*

mon

mon celebrated the Dedication of his magnificent Temple, which he built for God, with innumerable Sacrifices and Feaſts; the Perſians, the Ægyptians, the Grecians, the Romans, and all the Nations of the world, vſed the ſame meanes, to honour their Actes, and make the memory of them immortall. Thus to doe, is an imprinted Law of Nature, and holily practiſed in the Houſe of God. It is no wonder then, that Ieſus Chriſt, Author of all good Lawes, hath eſtabliſhed an Altar, and a Table; a Sacrifice, and a Feaſt, to ingraue his Honor, and make the memory of his triumphant Death to liue for euer. But that, which in this preparation is more efficatious to repreſent this death, and more to be conſidered then all the reſt in this preparation, is, that ſame body, which ſuffered, which died; and which ſuffering and dying had triumphed, is actually preſent in this Sacrifice and refection, as the matter both of the one, and of the other. He hath not ordained, that it ſhould be celebrated, as it was of old, by words and myſteries, and by the bodies of beaſts, but he himſelfe would be preſent in the action. Neither more nor leſſe, then as a King, who deſirous to celebrate ſome great Victory of his owne; not onely would make it to be recounted and ſung, and repreſented by Orators, Poets, and Painters, but he himſelfe in perſon would be preſent, acting the principall perſonage in the repreſentation thereof. For ſo our Sauiour hath repreſented his owne victorious death, being therein himſelfe the chiefe Actor, the Sacrifice, and the Sacrificer, giuing his body immolated, and his bloud ſhed; his body as dead, and yet liuing; his bloud as drawne forth of his body, and yet ſtill vnited with his body: & in concluſion, exhibiting himſelfe in Sacrifice, and refection, after a moſt effectuall and pregnant manner, to ſet forth clearely, liuely, and profitably, the reſemblance and memory of his ſacred Paſſion to the honor of his Father, and the ſaluation of his welbeloued. And therefore hath alſo commanded this Sacrifice and Feaſt, to bee celebrated from yeere to yeere; not

3. *Reg.* 8. 63. 2. *Par.* 7. 8.

Exod. 12.

not in one place only, as that of the Iewes Lamb, but euery day, and many times a day; and this in all places, where-soeuer the faith of his name, and the fame of his Maiesty, should haue shewed it selfe; and in all parts of the earth, wheresoeuer the tree of his glorious Crosse should haue taken roote.

14.

THE MASSE, THE FEAST OF GOD, wherein he is singularly called vpon in the Law of Grace, and the Christians are perfectly bound.

THE Masse, the singular Sacrifice and Royall Feast, by which God is highly honored, and his creature is exceedingly helped; for in it his Maiesty denyeth nothing, be it neuer so great, that any man asketh, either for the health of his owne soule, or for the saluation of his neighbour, and so his creature is there inriched by his gifts. The Persian Kings celebrated in their Court a certaine kinde of Feast, dedicated either to the day of their birth, or of their coronation, which they in their Persian language did call *Tilla*, as who should say, perfect Supper. This Feast was honored with such a prerogatiue, as the King at that time denied no demand, which was made vnto him. A custome, no lesse wisely, then happily obserued by Queene *Hester*; for her History tells vs, that hauing spied the season, shee feasted with royall prouision *Assuerus*, her husband, the King of Medes and Persians, to obtaine of him vengeance against her enemies, and deliuerance for her people; and therefore, after they had taken their refection, the King, according to his custome, said: *What is thy petition, that it may be giuen thee? and what wilt thou haue done? although*

Hest. 5. 6.

Luke 19.

thou ſeeks aske the halfe of my Kingdome, thou ſhalt obtaine it: Shee asked boldly, and as easily obtained that, which shee asked. The Sonne of God is more magnificent in his continuall Feast denoted vnto the dayes of his remembrance, for hee giues not earthly goods, but himselfe, for a sauing Sacrifice and food of saluation, and puts a present in our hand, wherwith we may be sure to obtaine of the Maiesty of his Father, all that concernes our peace, repose & safety; and promiseth vs, not the halfe of an earthly kingdom, like an earthly King; but as an heauenly King, the whole Kingdome of heauen. So that the promise, God made of old to the captiue Hebrewes in Babylon, *You ſhall call vpon me, and I will heare you*, is diuinely fulfilled in the Law of Grace, by meanes of this noble and perfect Feast indeed: for albeit in the Law of Nature, and of *Moyses*, God well liked the Sacrifices of his seruants, and heard their prayers; yet was it with farre lesse liberality, and alwayes in contemplation of the Messias to come, who one day was to satisfie the diuine Maiesty, by the Sacrifice of his body. Whereas Christians in the Law of Grace, offer him a Sacrifice most acceptable in the highest degree, that is, the body & bloud of the Messias himselfe, paying, as it were, in his hand a full satisfaction, taken from that body and bloud, the fairest payment that can be made; and praying the Father by the Sonne, which is the most vrgent prayer that can be imagined. The Histories tell vs, that the *Molossians* desirous to obtaine some fauour from their King, did take one of his sons, & holding him in their armes, cast themselues on their knees before him, neere to the domesticall Altar; & doing this, they were neuer denied. Which maner of supplication *Themistocles* vsed then, when being banished from Athens, hee came into that Country, and preserued himself by this ceremony, from the anger of *Admetus*, King of *Molossians*, who long before had been his great enemie, and would haue put him to death, being then in his power, had hee not serued himselfe of this de-

Iorem.29.

Plutarch. in Themiſt.

fence. To receiue a prayer for loue of a ſonne, is naturall; and it ought not to be doubted, but ſince God is Author of Nature, and hath giuen this inclination to fathers, he hath it alſo in himſelfe; and that ſo much more perfectly, as he is a Father of infinit perfection and loue, and that his owne Sonne is the liuely Image of his Fathers perfection, and therefore infinitly beloued of him. And for this cauſe our Sauiour exhorteth his Diſciples, to aske boldly of his Father, what they would, in his name, and by his merit; as hauing right to obtaine by this title whatſoeuer they demaunded. The Church alſo following the direction of her Redeemer, concludes her prayers in his name, ſaying, *Heare vs almighty God, by Ieſus Chriſt thy Sonne.* And albeit euery Chriſtian hath at all times, and in all places, acceſſe to God, by the merits of his Sonne; yet then his prayers are moſt acceptable, when hee ſayeth or heareth Maſſe, and with due preparation receiueth this Sacrament; For the King himſelfe is then preſent at this perfect and compleat Feaſt, at the which he denyeth nothing, that is asked; and the prayer being made in his Royall preſence, carryeth with it credit and prerogatiue, to be heard of the Diuine Maieſty. Behold the banquet, the Sacrifice, and Sacrament of the Law of Grace, figured by all thoſe of old that went before it, and ſubſtituted in their places; the Oblation and Sacrifice of Chriſtians, and the nobleſt inſtrument they haue, whereby to call vpon God, & to haue the grant of their requeſts; behold our Euchariſt, and our Maſſe. The Prayers, the Scriptures, the Garments, and the Ceremonies, which haue been ſince ordained by the Apoſtles, and their Succeſſors, and which are in vſe at this day, are not the Sacrifice of the Maſſe, they are onely the ornaments thereof; the eſſence of the Maſſe, and of all this Royall Feaſt, is the body and bloud of the Sonne of God, offered in a Sacrifice commemoratiue of his death. This is the Sacrifice, and the Sacrament, which makes the ſubſtance of this banquet; the reſt ſerues onely to honor this

1.3. 1.21. & 11. 16.24.

honora-

honorable and diuine action. In this euening then of the fourteenth day of the Moone, the true Lamb was offered, the Figure of the old was accompliſhed, the right of legall Sacrifices was finiſhed, the continuance of the Synagogue was ended, and the foundation was laid of the Law of Grace. All which our Sauiour ſignifieth diuinely, by the circumſtance of the time, wherein he ordained the Iewes Paſche, and in which he eſtabliſhed the Sacrifice, and Sacrament of his body, which remaineth to be declared for a finall end to this Treatiſe.

15.

THE REDEMPTION OF MANKINDE, and the end of the Synagogue, ſignified by the Inſtitution of the Euchariſt in the full of the Moone.

EXplaining the type of the Paſchall Lambe, wee ſaid, that the Ceremony began vpon the fourteenth day of the firſt month, of the Hebrewes holy yeare vpon the euening; becauſe in that night the firſt borne of Ægypt were killed, and the gates opened to the freedom of the children of God. Our Sauiour then to put an end to the old Figure, and liuely to expreſſe the truth thereof, inſtituted the Sacrament of his body at that time of the yeare, a time, wherein the true deliuerance was neere at hand; as the Iewes Paſche was a ſigne of their liberty, which was then to follow: for the next day, our Sauiour was to break the yoake of ſinne, and to deliuer mankinde from Satans tyranny, figured by that of *Phara*. But heere is yet another myſtery, hidden vnder the number of the dayes, and ſtate of the Moone, which our Sauiour by the ſame wiſdome hath alſo brought to perfection. It was ſaid, that the Lamb *Exod. 12.*

d. 12. 13. was to be taken into the house, the tenth day of the first month, and to be offered the fourteeth, Our Saviour accomplished the first, when he made his entry into Hierusalem, riding vpon a shee Asse, and vpon a yong vnmanned Asse. For S. *Iohn* writes, that sixe daies before the Passe hee came to Bethania, and the next day, which was fiue dayes before the Pasche, he entered into Hierusalem. It was then vpon the tenth day, that he was receiued into Hierusalem with great ioy, as the Paschall Lambe, there to be offered vpon the fourteenth, in this Sacrament, without effusion of bloud, and on the next day vpon the Crosse, by reall slaughter: for as the sixth before the Pasche, that is to say, before the fourteenth, was the ninth of the month, so the fift before the same was the tenth of the month.

d. 12. 6. *tib.* 21.

c. 12. *f.* 12.

The second part, which was the state of the Moone, was no lesse wisely fulfilled. The Moone had fourteene dayes old vpon the euening of the Lambe; for the fourteenth of the month, was the fourteenth of the Moone, as the beginning of the month, was the beginning of the Moone, which hath been elsewhere declared. The Moone was then in her full. We said before, that the Moone signified the Synagogue; wherefore the full Moone signified that the Synnagogue was not come to her perfection. When our Saviour therefore instituted the Sacrament, and Sacrifice of his body, in that day, and in that houre, hee fulfilled the figured truth, and withall signified by the ceremony of the time, that the Synagogue was then in her fulnesse, ready to depart; as being now accomplished in the Institution of the Christian Pasche, shadowed in the Iudaicall. And this is that, which Saint *Ambrose*, amongst other Doctors, noteth, saying: Our Lord celebrated in the fulnesse of the Law, which hee came to fulfill: And there remained nothing for the entire and perfect consummation, but onely the last draught, which was his death on the Crosse. Wherefore from that time, the Iudaicall Sacrifices, figured of ours, were abolished before God,

Ambros. epist. Matth. 26.

and

and the Sacrifice of the body of his Sonne ſubſtituted in the place of them all. The Law of Grace to that of *Moyſes*, and the Chriſtian Church to that of the Iewes Synagogue, being as the truth to the picture, and the body to the ſhadow; which was alſo declared by the Eclypſe of the Moone and of the Sunne in the next day of the Paſch, as we ſhall make it appeare in the expoſition following.

THE END OF THE SINAGOGVE, AND the begioning of the Law of Grace. Signified by *the Eclypſe of the Moone, and Sunne, which fell out the next day of the Paſche, and after the Euchariſt ordained.*

THe Moone was eclypſed, and cauſed an eclypſe of the Sunne, on the morrow of the Paſch, and of the Inſtitution of the Euchariſt. This was a double eclypſe, no leſſe wonderfull, then vnknowne to Nature. Who hath euer ſeen, that the Moone ſhould come vnder the Sunne, when ſhee was diametrically diſtinct from it? or that the Sunne ſhould be eclypſed, being ſo farre off from the Moone, as the halfe of her circle; which is all the diſtance, that can be, to diſpart one Starre from another? Now the Moone on thurſday euening, which was the houre of the Paſche, being found in the Eaſt, and the Sunne in the Weſt; the next day at mid-noone, ſhee was ioyned face to face to the Sunne, in the ſame point of the *Zodiak* with him; and as ſhee ceaſed to ſhine vpon the earth, ſo by her interpoſition, ſhee made the Sunne to loſe his light, in ſuch ſort, as there were two admirable eclipſes of the two great lights of heauen; & by them was ſignified the departure of God from the Iewes, and the end of their Synagogue. For as

the Sunne by his eclypſe left to lighten the earth; and the Moone by hers, loſing the ſenſible light, that ſhee tooke from the Sunne, and communicated heere below to the world. Euen ſo the Sonne of heauen, Creator of this viſible Sunne, from that day forward, retired the beames of his fauours from theſe vngratefull people, and the Synagogue eclypſed in her fourteenth day, that is, in her fulneſſe, was depriued of the ſpirituall light, which ſhee receiued from him, and was before communicated vnto her in the practiſe of her Ceremonies. Then was ſhee at full in the accompliſhment of all her Figures, and from thenceforth eclypſed with an eternall eclypſe, being ended for euer; and a new Moone began, that is to ſay, the Church of Ieſus Chriſt, which hee purchaſed to himſelfe the next day in the time of this eclypſe, by his pretious bloud in the terrible battell of the Croſſe, where all the Furies of hell, and their confederates of this world, ioyned together to aſſault him; and theſe two Torches, as it were, offended and angry at the iniury done to their Creator, played their parts, and ſhewed their indignation on the Theater of heauen, ſpeaking by the language of their effects, a language knowne to all; and making in a ſtrange maner the ſtreams of their light runne vpward, withdrawing them from the eyes of men beneath, with ſighes and groanes of the aſtoniſhed world.

17.

THE CHVRCH, SIGNIFIED BY THE Moone: and of the Paſche, and Chriſtian *renouation.*

THe Paſche then of our Sauiour being inſtituted, containing the Altar and Table of the Sacrifice, and Sacrament

ment of his body: and the combate of the Croſſe be-
ended, the Synagogue receiued a deadly blow, with all
Sacrifices and Sacraments; and a new Moone appea-
l, to ſignifie that the Church was now no more in the
agogue, but in the Law of Grace. The Moone hath a
erall reſemblance to the Church of God: for as the
one takes all her light from the Sunne, and ſometimes
s before it, ſometimes comes after it, and ſometimes
nes with it: ſo the Church ſhewes by the beames of the
ne of God, going before him according to his Huma-
y, vntill the time of his Natiuity: being preſent with
while he remained vpon the earth; following him af-
ward, and ſometime ioyning her ſelfe to him by the Sa-
ment, and Reall Preſence of his body. Againe, as the
one lighteneth the night, and giueth direction amidſt
darkneſſe: Euen ſo the Church hath euer enlightened
night of this world, and ſhewed the way to heauen,
idſt the darkneſſe of Heatheniſh Idolatry. Moreouer,
Moone particularly marketh out the ſeuerall ſtates of
Church in her firſt increaſings: Shee ſheweth the
urch vnder the Law of Nature, at the Change, in the
kneſſe of her beames; and on the fourteenth day, when
e is at the Full, ſhee hath a reſemblance of the Church
he Synagogue, as we haue ſaid: but in that ſhe became
w Moone, after a new manner, in her fifteenth day, ſhe
ified the Church in the Law of Grace. The newneſſe,
new manner, conſiſts in this, that ſhee drew neare to
Sun by an extraordinary meanes; for being on Thurſ-
ſo farre from it, as the Eaſt from the Weſt, the next
ſhee was euen againſt it; which approachment ſhee
uld not make, according to her naturall courſe, but in
ſpace of fourteene dayes, ſupernaturally alſo, and with
eſſe wonder, ſhee returned to the Eaſt on Friday eue-
at Sun-ſet, where ſhee had been the night before:
ſo in ſix houres ſhee put on the ſeuerall roabes of all
ſtates; for ſhee was new; ſhee was in the firſt quarter;

Shee

ſhee was in her fulneſſe, and in the beginning of her third ſeuenth, to wit, in her fifteenth day. In theſe circumſtances, and in theſe wonders, happening neuer before, nor ſince, ſhee marketh out the Church in the ſtate of Grace, a ſtate of ſingular renouation, of a third ſeuenth, of a third time in the new Paſch, in the new and great Sacrifice and Feaſt, inſtituted by the Sonne of God in his body. To which purpoſe Saint *Auguſtine* writeth in theſe words, *Becauſe wee are in the third time of all the worlds continuance; herehence it is that our Sauiour roſe vpon the third day. The firſt time was before the Law; the ſecond in the Law; the third vnder Grace; in the which is manifeſted the Sacrament, which was hid in the folds of the Propheticall bookes. This it is, that, which was ſignified by the number of the Moones; and for that in the Scripture, the number of ſeuen hath a myſticall ſignification of perfection, the Paſche was celebrated in the third weeke of the Moone, which is betweene the fourteenth and the one and twentieth day.* Behold how God reades vs a leſſon by his Starres, teaching vs Paradiſe by the skie, and communicating to vs the beames of his intellectuall light, by the condition and courſe of the corporall.

Aug. ep. 119. Iaquar. c. 8.

28.

QVR SAVIOVR HAVING INSTITVted the Sacrifice, and Sacrament of his body, goeth forth of his lodging to goe to the Garden of Oliuet.

THe sweete Lambe being offered this euening, and giuen in refection to his Apostles, and hauing aboliſhed the olde Paſche, and inſtituted the new, as hath been ſaid, ſung an Hymne, with his Apoſtles, after the tradition of the Iewes, and went forth to goe to the garden of Oliuet, where he was to be deliuered by *Iudas* to the wicked, who had already the watch-word to apprehend him. This only remained to accompliſh all the proofes of his infinite loue towards mankinde. He was firſt offered to his Father by an vnbloudy Sacrifice, without death and paſſion; he went forth to be taken afterwards as a Lambe, and to be made a victime on the Croſſe, there ſhedding his bloud, and giuing his life. He had giuen his body to his friends, he goeth now to offer it to his enemies. He had refectioned the ſoules of the humble, he went ſoone after to bee fed with gall, to drinke viniger, to ſurfet with the torments and reproaches of the proud. He long ſince planted a Garden of delights, of reſt, and of honor; he is now gone to a garden of ſorrowes, of combate, and of diſgrace: He planted the Tree of Life in that delightfull Garden; he commeth to plant another in the Orchard of his Church, more exquiſit, and more excellent without compariſon. And himſelfe walkes in this ſolitary Garden, to repaire the fault committed in the firſt Garden. In that the debt was made by diſobedience; in this it began to be paid by humility. In planting the firſt Garden, and the firſt tree of life, he on-

ly imployed his word, who commanded, and all was made: but in this it is not ſo; one houres ſtay in this will coſt thee thy bloud, O my ſweet Redeemer, and with the droppes of that pretious purple, the beds of this garden muſt be wa-tred: And the Tree of Life, which thou haſt planted in the Paradiſe of thy Church, is not any meane effect, as that was, of thy holy word, but thy pretious body and bloud it ſelfe, accompanied with the aray of thy holy Diuinitie. O my Lord, what can I ſay to prayſe thy magnificency? I ſay, that thou art magnificent euery way; in taking and gi-uing, in feeding and in ſuffering euery way good, and eue-ry liberall of thy goods, and of thy ſelfe; euery way rich in mercy; and euery way aboundant in propitiation. here-hence it is, that for thy laſt retraite thou goeſt to the Gar-den of Oliuet, to make for vs, and to giue vnto vs the oyle of thy mercies; Oliues for vs, but Apples of anguiſh for thee. O my ſoule, thy Redeemer goeth in the night, and goeth to ſubiect himſelfe, for thee, to paines in this Gar-den; doe ſomething for him; accompany him amidſt this darkneſſe; haue compaſſion on him; admire his loue to-wards thee; loath thy ſinnes, that haue caſt him into theſe vexations; weepe and pray with him; offer him thy heart and ſeruice in this perplexed high-way of his Agony. And ſince thou art written in his Will, called to his Heritage, and placed at the Table of his Kingdome, to eate of his fruit of life; giue ſome ſigne of a grateful ſoule, and mind-full of ſo many benefits; make him ſome preſent of thy gifts, that he hath giuen thee; and giue him ſomething of that, which he hath made thine; albeit thou art nothing, yet giue him thy ſelfe; in giuing thy ſelfe, thou ſhalt be-come ſomething; giue thy ſelfe to him, ſince he hath giuen himſelfe to thee; and when I ſay himſelfe, what ſay I? an infinite depth of goodneſſe, giuen many wayes vnto thee; in his birth, in his conuerſation, in thy meate, in his death, and in all the kindes, that a thing can be giuen. After thou haſt contemplated, thanked, followed, and ſerued him in

the Garden of Olives, at the Iudgement Barre of *Pilate*, in the Mount Caluary, at the Croſſe, with teares and ſighes of loue, of compunction, and compaſſion; make him often thy Hoſt, by meanes of this diuine Table, which he hath prepared for thee, of his immortall and glorious body, to giue himſelfe to thee, and to lodge with thee, ſo often as thou wilt; and taking the healthfull refection of his dish: contemplate moreouer in this Table the delicates of Paradiſe, and of eternall life, which ſhall follow after. For as the Manna of the Hebrewes were Figures of this Feaſt: ſo this Feaſt is the Image of the celeſtiall Table. Heere thou eateſt the bread of Angells; in heauen thou ſhalt alſo liue of the bread of Angels. Heere thy meat is God himſelfe, the ſelfſame God will be thy food at that Table there: the food is heere immortall; thy food there will be immortall. Hee, which hath of his owne free coſt and charges, prepared this Feaſt on earth, for the food of his Pilgrims, the ſelfeſame will prepare, according to his magnificency, the Feaſt of felicity in heauen, for a glorious triumph of thoſe, who ſhall haue runne couragiouſly in the pathes of his diuine Lawes. Yet there is a difference. For in this Feaſt, nothing but faith ſoberly perceiues the ſauour of the meate, and the ſweetneſſe of the drinke; humane ſenſe and iudgement ſeeth nothing heere but couered diſhes, without power to touch them: In that there, the meate ſhall bee expoſed to the appetite of the ſoule to the full; in a magnificent and open table, and the ſenſes ſhall haue alſo their good part. In this heere we are mortall, growing in the Land of the dying, in that wee ſhall bee immortall, without feare of death or diſquiet, ſet in the poſſeſſion of the Land of the Liuing, and of the eternall kingdome; but who can vtter by word, or imagine by thought, the magnificency of that royall Feaſt? The great Apoſtle, rapt vp euen into the third heauen, to learne the leſſons of thoſe diuine myſteries, knew not how to doe it, and confeſſed himſelfe learned in the confeſſion of his ignorance in the myſteries of God. 1 Cor. 2. 9. Eph. 5. 4. 4.

This is a Feaſt vnknowne to any, that is not fet at the Table to eate and drinke there. Well then, O faithfull ſoules, and trauellers in this Deſart; redeemed by this Lord, beloued of this Spouſe, inuited to thoſe nuptiall banquets; purely vſe the meat, that he hath prepared, and that he offereth you in pawne of his loue in this mortall life; liue holily, attend patiently, keepe your lampes repleniſhed with the oyle of your good workes, and kindled with the light of your conuerſation, to the end, that when the time of the celeſtiall mariage ſhall come, the doore may be opened to you, that you may enter to the Feaſt. And thou, O ſweete Lambe, which ſhall bee the great King, and the great food of this immortall table, effect, if it pleaſe thee, by the infinite merite of thy Croſſe, that wee may ſit downe there, according to the promiſe of thy Teſtament, and that wee there may liue eternally, there to praiſe thee euerlaſtingly.

Amen.

b.25,

FINIS.

Laus Deo beatæq; Virgini Mariæ & omnibus ſanctis.

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